

BIBLICAL

HISTORY.



Class BS551

Book B355

18802



The Old Testament.



Baith Christian School
BIBLICAL HISTORY

IN THE

Words of Holy Scripture,

WITH

ENGRAVINGS, MAPS, QUESTIONS AND NOTES.

A

LESSON-BOOK

FOR

SUNDAY AND WEEKDAY-SCHOOLS.

—
NINETEENTH EDITION.
—

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A. BENDEL.

1880

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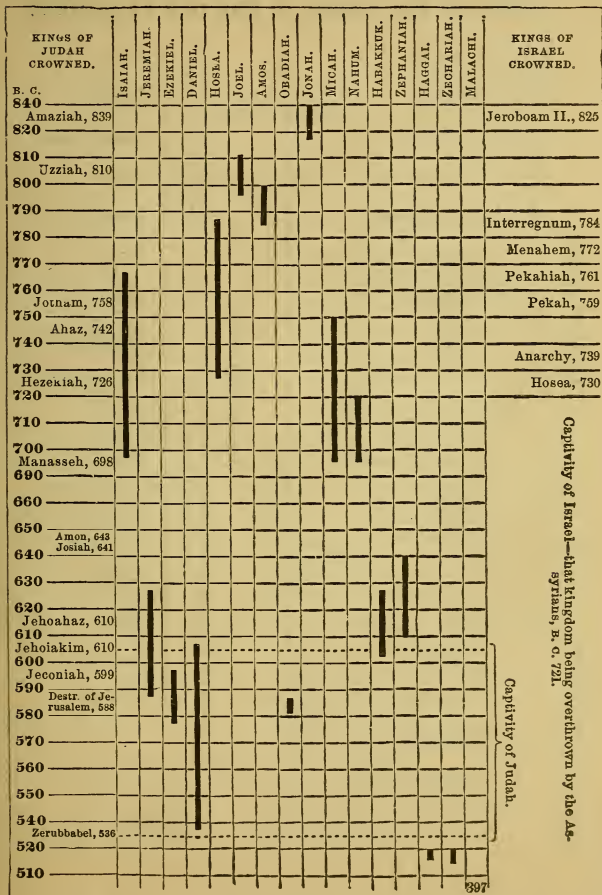
CHRONOLOGICAL TABLE OF THE PATRIARCHS, FROM ADAM TO MOSES, 2,500 YEARS.

This table exhibits the years of the birth and death of the patriarchs; the comparative length of their lives; who of them were alive at the same period; and the rapid decrease in the length of life after the deluge. Thus, Lamech the father of Noah was born A.M. * 874, and died A.M. 1651; he was contemporary with Adam fifty-six years, and he died but five years before the flood. Shem was born nearly one hundred years before the flood, and lived many years after both Abraham and Isaac were born. Eber outlived six generations of his descendants, including Abraham.

YEARS FROM CREATION.	100	200	300	400	500	600	700	800	900	1000	1100	1200	1300	1400	1500	1600	1700	1800	1900	2000	2100	2200	2300	2400	2500	
Adam . . .	1—																									
Seth . . .	130—								930																	
Enos . . .	235—									1042																
Cainan . . .											1140															
Mahalelel . . .												1235														
Jared . . .												1290														
Enoch . . .														1422												
Methuselah . . .																										
Lamech . . .																										
Noah . . .																										
Shem . . .																										
Arphaxad . . .																										
Salah . . .																										
Eber . . .																										
Pele . . .																										
Ben . . .																										
Seru . . .																										
Nahor . . .																										
Terah . . .																										
Abraham . . .																										
Isaac . . .																										
Jacob . . .																										
Levi . . .																										
Kohath . . .																										
Amram . . .																										
Moses . . .																										
YEARS BE- FORE CHRIST	4000	3900	3800	3700	3600	3500	3400	3300	3200	3100	3000	2900	2800	2700	2600	2500	2400	2300	2200	2100	2000	1900	1800	1700	1600	1500

* A.M. = ANNO MUNDI, which means "In the year of the world."

TABULAR VIEW OF THE PROPHETS, Showing the Periods during which their Prophecies were Delivered.



NAMES OF THE BOOKS IN THE OLD TESTAMENT.

Historical Books.

The Five Books of Moses
called the Pentateuch.

- Genesis.
- Exodus.
- Leviticus.
- Numbers.
- Deuteronomy.
- Joshua.
- Judges.
- Ruth.
- I. & II. Samuel.
- I. & II. Kings.
- I. & II. Chronicles.
- Ezra.
- Nehemiah.
- Esther.
- Job.
- Psalms.
- Proverbs.
- Ecclesiastes.
- Song of Solomon.

Prophetical Books.

The Lesser Prophets.

The Greater Prophets.

- Isaiah.
- Jeremiah.
- Lamentations.
- Ezekiel.
- Daniel.
- Hosea.
- Joel.
- Amos.
- Obadiah.
- Jonah.
- Micah.
- Nahum.
- Habakkuk.
- Zephaniah.
- Haggai.
- Zechariah.
- Malachi.

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THE OLD TESTAMENT.

I. PRIMEVAL HISTORY.

(4000-2000 YEARS BEFORE CHRIST.)

1. THE CREATION.

(GENESIS 1.)



IN the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

1. And God said, Let there be light! And there was **Light**. And God divided the light from the darkness. And God called the light *Day*, and the darkness He called *Night*. And the evening and the morning were the *first day*.

2. And God said, Let there be a **firmament** in the midst of the waters. And it was so. And God called the firmament Heaven. And the evening and the morning were the *second day*.

3. And God said, Let the waters under the heaven be gathered together unto one place, and let the **Dry Land** appear. And it was so. And God called the dry land *Earth*; and the gathering together of the waters called He **Seas**. And God said, Let the earth bring forth **grass**, the **herb**, and the **fruit tree**. And it was so. And the evening and the morning were the *third day*.

4. And God said, Let there be **lights** in the firmament of the

heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years, and to give light upon the earth. And God made two great lights; the greater light to rule the day [**Sun**], and the lesser light to rule the night [**Moon**]; He made the **Stars** also. And the evening and the morning were the *fourth day*.

5. And God said, Let the waters bring forth abundantly the moving creature that hath life. And God created great **whales**, and **fishes**, and every winged fowl [**birds**]. And God blessed them, saying, Be fruitful and multiply. And the evening and the morning were the *fifth day*.

6. And God said, Let the earth bring forth **cattle**, and **creeping thing**, and **beast** of the earth. And it was so.

And God said, **LET US MAKE MAN IN OUR IMAGE, AFTER OUR LIKENESS**: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So **God created man in His own image, in the image of God created He him**; male and female created He them. And God blessed them, and said, Be fruitful, and multiply, and fill the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God saw *every thing* that He had made, and, behold, it was *very good*. And the evening and the morning were the *sixth day*.

7. Thus the heavens and the earth were finished, and all the host of them. And **God rested** on the *seventh day* from all His work. And He blessed the seventh day, and sanctified it: because in it He had rested from all His work.

Texts.—Ps. 104: 24. O LORD, how manifold are Thy works! in wisdom hast Thou made them all: the earth is full of Thy riches.—Ps. 95: 6. O come, let us worship and bow down: let us kneel before the LORD our Maker. **I believe in God the Father Almighty, Maker of heaven and earth.**—(I. Article).

Questions.—1. What did God create in the beginning? 2. In how many days did God create all things? 3. What did He create on the *first day*? 4. What on the *second*,—*third*, etc.? 5. Whom did God create last of all? 6. In whose image was man created? 7. What did God do on the *seventh day*?

2. PARADISE AND THE FALL.

(GENESIS 2, 3.)

1. The Tree of Knowledge.—And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a *living soul*. And the LORD God planted a *garden* eastward in Eden. And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; *the tree of life* also in the midst of the garden, and *the tree of knowledge of good and evil*. And the LORD God took the man, and put him into the garden of Eden, to dress it and to keep it. And the LORD God commanded the man saying, Of every tree of the garden thou *mayest* freely eat: but of **the tree of the knowledge of good and evil** thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die.

2. The Woman.—And the LORD God said, It is not good that the man should be alone: I will make him an help meet for him. For when the LORD God had formed every beast of the field, and every fowl of the air, He brought them unto Adam to see what he would call them. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field: but for Adam there was not found an help meet for him. And the LORD God caused a deep sleep to fall upon Adam, and he slept; and He took one of his ribs, and closed up the flesh. And the rib made He a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh. Therefore shall a man leave his father and his mother, and shall cleave unto his wife. And they were both naked, the man and his wife, and were not ashamed.

3. The Temptation.—Now the *serpent* was more subtile than any beast of the field. And said unto the woman: Yea, hath God said, Ye shall not eat of every tree of the garden? And the *woman* said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the *serpent* said unto the woman, Ye shall not surely die: for God doth know that in the

day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

4. The Fall.—And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise; she took of the fruit thereof, and



did eat, and gave also unto her husband, and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. And the LORD God called unto Adam, and said unto him, Where art thou? And he said, I heard Thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And He said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded

thee that thou shouldest not eat? And the man said, The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat. And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

5. The Sentence.—And the LORD God said unto the *serpent*,



Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: **And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.** Unto the *woman* He said, In sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto *Adam* He said, Because thou

hast hearkened unto the voice of thy wife, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns and thistles shall it bring forth to thee; and thou shalt eat the herb of the field: In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. And Adam called his wife's name Eve; because she was the mother of all living. Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them, and sent them forth from the garden of Eden. And He placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life.

Texts.—Rom. 5: 12. By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.—(Rom. 5: 18, 19).—James 1: 14. Every man is tempted, when he is drawn away of his own lust, and enticed.—Prov. 14: 34. Sin is a reproach to any people.—Matth. 26: 41. Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

Lead us not into temptation. (6th Petition).

Questions.—What was the first man's name? 2. Where did he live? 3. What two trees of the garden are specially mentioned? 4. Whom did God make as an help meet for Adam? 5. How was Eve created? 6. Who beguiled the woman? 7. What did the serpent say to the woman? 8. Did Eve know what God had forbidden? 9. Whom did Eve believe more than God? 10. To whom did Eve give of the fruit? 11. What happened then? 12. What did they do when they heard the voice of God? 13. On whom did Adam lay the blame? 14. Whom did Eve blame? 15. What sentence did God pronounce upon the serpent? 16. What was to be the man's punishment? 17. What was the woman's punishment? [The name ADAM means *Red Earth*; EVE means *Mother of the Living*].

3. CAIN AND ABEL.

(GENESIS 4, 5.)

1. Cain's Envy.—Adam and Eve had two sons whose names were Cain and Abel. Abel was a keeper of sheep, but Cain was a tiller of the ground. And it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. And Abel also brought of the firstlings of his flock. And the LORD was pleased with Abel and his offering; but with Cain and his offer-

ing He was not pleased. And Cain was very angry, and his countenance fell. And the LORD said unto Cain, Why art thou angry? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door: and against thee is its desire; but thou shalt rule over it.



2. The Murder.—And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against his brother, and slew him. And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? But the LORD said, What hast thou done? the voice of thy brother's blood crieth unto Me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand.

When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth. And Cain said unto the LORD, My punishment is greater than I can bear. Behold, Thou hast driven me out this day from the land; and from Thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that everyone that findeth me shall slay me. And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, that no one should kill him. And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.

3. And God gave Adam and Eve another son; and they called his name SETH, (*i. e.* a substitute).

From him came ENOCH, who lived upon earth 365 years. And because Enoch walked with God, God took him; and he was seen no more. ADAM died when he was 930 years old. METHUSELAH the son of Enoch died 969 years old: the greatest age ever attained by man. His son's name was LAMECH, who called his son NOAH, (Comfort) saying, He shall comfort us concerning our work and toil, because of the ground which the LORD hath cursed.

Texts.—1. John 3: 15. Whosoever hateth his brother is a murderer.—1. John 4: 20, 21. If a man say, I love God, and hateth his brother, he is a liar, etc.—Ps. 139: 7. Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence?—Gen. 9: 6. Whoso sheddeth man's blood, by man shall his blood be shed.—**Thou shalt not kill.** (5th Commandment).

Questions.—1. What were the names of the two sons of Adam and Eve? 2. What did they do? 3. What offering did each bring? 4. With whose offering was God pleased? 5. What did God say to Cain? 6. What sin did Cain commit? 7. What question did the LORD ask Cain? 8. What bold reply did Cain make? 9. What did God say to Cain about his bloody deed? 10. How was Cain punished? 11. Of what was Cain afraid? 12. What did the LORD do to Cain? 13. What son did God give to Adam after Abel's death? 14. What is related of Enoch? 15. How old was Adam when he died? 16. What age did Methuselah attain? 17. How did Lamech call his son?

4. THE DELUGE.

(GENESIS 6—9.)

1. Cause of the Flood.—And men began to multiply on the face of the earth. Then the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And He said, My spirit shall not always strive with man; I will destroy man from the earth; yet his days shall be 120 years.

2. The Ark.—But NOAH found grace in the eyes of the LORD, for he was a just man and walked with God. And God said unto Noah, The end of all flesh is come before Me; for the earth is filled with violence. Make thee an ark of gopher wood, 300 cubits in length, 50 cubits in breadth and 30 cubits in height. Make rooms therein, and pitch it within and without with pitch. A window and a door shalt thou make to the ark; with three stories shalt thou make it. And thou shalt bring into the ark, of fowls, and of cattle, and of every creeping thing, two of every sort. And take thou unto thee of all food that is eaten, and it shall be for food for thee and for them. And Noah did all that the LORD commanded him.

3. The Flood.—And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before Me in this generation.

And Noah was six hundred years old when the flood of waters was upon the earth.

And he went into the ark with his three sons SHEM, HAM and JAPHETH, his wife, and the three wives of his sons; and all kinds of animals went in unto him into the ark, two and two, as God had commanded him. And the LORD shut him in. In the 600th year of Noah's life, on the 17th day of the 2d month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And it rained upon the earth 40 days and 40 nights. And the waters increased greatly upon the earth, and bare up the ark; and all the high hills and mountains that were under the whole heaven, were covered 15



cubits. *And all flesh died, both of fowl, and of cattle, and of beast and creeping thing, and every man. And the waters prevailed upon the earth 150 days.*

4. End of the Flood.—And God remembered Noah. And God made a wind to pass over the earth, and the waters fell. And the ark rested on the 17th day of the 7th month, upon the mountains of Ararat. On the first day of the 10th month were the tops of the mountains seen. At the end of 40 days Noah opened the window of the ark and sent forth a raven, which went forth to and fro, until the waters were dried up from the earth. Also he sent forth a dove from him. But the dove found no rest



for the sole of her foot, and returned unto him into the ark. And after seven days he again sent forth the dove. And the dove came to him in the evening, and lo, in her mouth was an olive leaf. Noah stayed yet other seven days, and sent forth the dove, which returned not again.

5. The Covenant.—And Noah removed the covering of the ark.

And on the 27th day of the 2d month was the earth dried. And God spake unto Noah, saying, Go out of the ark, thou and thy



wife, thy sons and thy sons' wives, and every living thing that is with thee. And Noah builded an altar unto the LORD and offered burnt offerings. And the Lord said, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth. **While the earth remaineth, seed-time and harvest, cold and heat, summer and winter, day and night shall not cease.**—And God blessed Noah and his sons and said, Be fruitful and multiply and replenish the earth. And behold, I establish my covenant with you; neither shall there any more be a flood to destroy the earth. I do set my **bow in the cloud** (rainbow), and it shall be for a token of a covenant between Me and the earth.

Texts.—Ps. 5: 4. Thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee.—I. John 2: 17. The world passeth away and the lust thereof: but he that doeth the will of God abideth for ever.—I. Peter 3: 20, 21. In the days of Noah, eight souls were *saved by water*. The like figure whereunto, even **Baptism doth also now save us.**—Matth. 24: 38, 39. As in the days that were before the flood, etc.

Questions. 1. What evil is here related of men? 2. What did God determine to do? 3. How long a time did He give to men? 4. Who found grace in the eyes of God? 5. Why did Noah find grace? 6. What did God command him to do? 7. Who was to go into the ark with Noah? 8. What should he take with him for his family and the animals? 9. How many persons entered the ark? 10. Which are the names of the three sons of Noah? 11. Whence did the waters come? 12. How long did they prevail? 13. How high did they rise? 14. Where did the ark rest? (Mount Ararat is in Armenia and attains a height of 16,000 feet.) 15. What did Noah send forth first? 16. How often did he send out the dove? 17. What did it bring back when he sent it out the second time? 18. How long did the flood continue? (One year and ten days.) 19. What did Noah do after the flood? 20. What did God promise? 21. What sign or token did He set in the cloud? [Fishes, sea-shells, etc., turned into stone, are found on the mountains of all countries. These are indications of the great flood.—The flood began in the year 1656 after the creation.]

5. THE TOWER OF BABEL.

(GENESIS 9—11.)

1. The Building of the Tower.—And Noah began to be a husbandman, and planted a vineyard, and lived after the flood

350 years, so that his age was 950 years. From his sons **SHEM**, **HAM** and **JAPHETH** were the people divided in the earth after the flood. And the whole earth was of one language. And as they journeyed from the east, they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick and burn them thoroughly, and let us

build us a city, and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.



2. The Confusion of Tongues.—

And the **LORD** said, Behold, the people is one, and they have all one language; and now nothing will be restrained from them, which they have imagined to do. Go to, let Us confound their language, that they may not understand one another's speech.

So the **LORD** scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called **BABEL**, because the **LORD** did there confound the language of all the earth.—**NIMROD**, a grandson of **Ham**, was a mighty hunter before the **LORD**. He began to be a mighty one in the earth, and the beginning of his kingdom was **Babel**.—Then went forth **ASSHUR** and builded **Nineveh** and other cities.

Texts.—I. Peter 5: 5. God resisteth the proud.—Isaiah 8: 10. Take counsel together, and it shall come to nought; speak the word and it shall not stand: for God is with us.

I am the Lord thy God. (1. Commandment.)

Questions.—1. What did Noah plant after the flood? 2. From whom did the people after the flood descend? 3. What did these people have in common? 4. What did they, in their pride, wish to build? 5. How did God prevent this? 6. Who was Nimrod? 7. What city did Asshur build? —[Babel means confusion.—The descendants of **SHEM** peopled Asia. The Semites were the bearers of the promise of salvation. **JAPHETH** and his descendants occupied Europe: Greeks, Romans, Germans, etc. **HAM** took possession of the southern peninsulas of Asia and all of Africa.]

II. HISTORY OF THE PATRIARCHS.

(2000—1500 BEFORE CHRIST.)

6. THE CALL OF ABRAHAM.

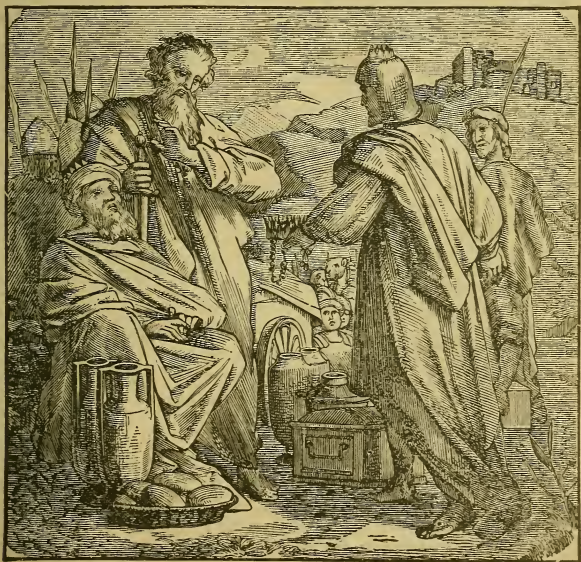
(GENESIS 12—14.)

1. Abraham's Journey.—Terah, a descendant of Shem, with his sons Abram, Nahor and Haran lived at Ur of the Chaldees, where Haran also died. And Terah took his family and removed to Haran in Mesopotamia and dwelt there. But Terah served other gods. (Josh. 24: 2.) And the LORD said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee. And I will make of thee a great nation, and I will bless thee, and make thy name great; **and in thee shall all families of the earth be blessed.** So ABRAM, 75 years old, departed with Sarai his wife, and LOT his brother Haran's son. And when they came into the land of Canaan, to Sichem, unto the plain of Moreh, the LORD appeared unto Abram, and said, Unto thy seed will I give this land. And there builded he an altar, and called upon the name of the LORD.

2. Abram and Lot.—ABRAM was very rich in cattle, in silver, and in gold. And LOT also had flocks and herds. And the land was not able to bear them that they might dwell together; therefore there was always strife between their herdmen. And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.—And Lot beheld all the plain of Jordan that it was well watered everywhere, even as the garden of the LORD. Then Lot chose him all the plain of Jordan, and pitched his tent toward SODOM. But the men of Sodom were wicked and sinners before the Lord exceedingly. And the LORD said

unto Abram, after Lot was separated from him, Lift up now thine eyes and look; for all the land which thou seest, to thee will I give it, and to thy seed for ever. And Abram came and dwelt in the plain of MAMRE, which is in HEBRON, and built there an altar unto the LORD.

3. The Battle.—And it came to pass that four kings made war upon the king of Sodom, and put him to flight, and took all the goods of Sodom and Gomorrah and all their victuals, and Lot also, and went their way. When Abram heard this he armed



his 318 servants, pursued and smote the enemy, and brought back all the goods and people, and also Lot. And when he returned

from the slaughter of the four kings, MELCHIZEDEK, king of Salem (Jerusalem) and priest of the most high God, brought forth bread and wine, and blessed him and said, Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God which hath delivered thine enemies into thine hand.—And Abram gave him tithes (the tenth) of all.

Texts.—Psalm 37: 5. Commit thy way unto the LORD; trust also in Him; and He shall bring it to pass. (Hebr. 11: 8–10. Abraham's Faith).—Rom. 12: 18. If it be possible, as much as lieth in you, live peaceably with all men.—Matth. 5: 9. Blessed are the peacemakers: for they shall be called the children of God.—(Psalm 133: Unity among Brethren).

Questions.—1. Where did Terah and his family live? 2. What was the name of the son of Terah whose name is mentioned first? 3. What are we told of Terah's worship? 4. What did God say to Abram in order to save him from the idolatry in his own house? 5. What promise did God make to Abram? 6. How old was Abram when he departed from Haran? 7. Who went with Abram? 8. What was the name of the land into which he came? 9. Where did he settle first? 10. What promise did God give to Abram there? 11. How did the herdmen of Abram and Lot act towards each other? 12. What did Abram (the uncle) say to Lot (his nephew)? 13. What section of country did Lot choose? 14. What kind of people were the men of Sodom? 15. Who made war upon Sodom? 16. What was the result? 17. What did Abram do when he heard of Lot's misfortune? 18. Who went out to meet Abram after his victory? 19. What was Melchizedek? (Chaldea and Mesopotamia—the country between the rivers Euphrates and Tigris.—Abraham is to the present day called the "Friend of God" by the people of the East.—SALEM is Jerusalem.—Christ is compared with Melchizedek: Psalm 110: 4. Hebr. 7: 3).

7. ABRAHAM'S FAITH.

(GENESIS 15–18.)

1. The Promise.—Abram dwelt in the plain of Mamre, which is in Hebron. And the word of the LORD came unto Abram saying, Fear not, Abram: I am thy Shield, and thy exceeding great Reward. And Abram said, Lord God, what wilt Thou give me, seeing I go childless, and the steward of my house, ELIEZER of Damascus, is mine heir? And the LORD said, This shall not be thine heir. And He brought him forth abroad,

and said, Look now toward heaven, and tell the stars, if thou be able to number them. And He said unto him, So shall thy seed be. And Abram believed the LORD; and He counted it to him for righteousness.

2. The Covenant.—And when Abram was 99 years old, the LORD appeared unto him and said, **I am the Almighty God; walk before Me, and be thou perfect.** And I will make My covenant between Me and thee, and will multiply thee exceedingly. And Abram fell on his face. And God talked with him, saying, My covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called **ABRAM** (High Father) but thy name shall be **ABRAHAM** (Father of a multitude). This is My covenant which ye shall keep: Every man child among you that is eight days old, shall be circumcised. And the man child whose flesh is not circumcised, that soul shall be cut off from his people; he hath broken My covenant. As for Sarai, thy wife, thou shalt not call her name **SARAI**, but **SARAH** (Princess) shall her name be. And I will bless her, and give thee a son of her; and she shall be a mother of nations; kings of people shall be of her. Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is a hundred years old?

3. The Three Men.—And the LORD again appeared unto Abraham in the plains of Mamre, as he sat in the tent door in the heat of the day. And he lifted up his eyes and looked, and, lo, three men stood by him. And when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, and said, My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant. Let a little water be fetched, and wash your feet, and rest yourselves under the tree. And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on. And they said, So do, as thou hast said. And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes. And he ran unto the herd, and fetched a calf, tender and good, and gave it unto a young man; and he hasted to dress it. And he took butter, and milk, and the calf which he had dressed, and set it before them; and he

stood by them under the tree, and they did eat. And they said, Where is Sarah thy wife? And he said, Behold, in the tent. And he said, I will certainly return unto thee a year hence; and lo, Sarah thy wife shall have a son. And Sarah heard it in the



tent door, which was behind him, and laughed within herself. And the LORD said unto Abraham, Wherefore did Sarah laugh? Is anything too hard for the LORD?

Texts.—Heb. 11: 1. Faith is the substance of things hoped for, the evidence of things not seen.—Heb. 13: 2. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. (Read Rom. 4: 13–21).

We should trust in God above all things. (1. Commandment).

Questions.—1. What promise did Abram receive at Mamre? 2. How did he receive this promise? 3. What did the LORD say to Abram when he was 99 years old? 4. What change did God make in Abram's name? 5. What was the covenant which God made with Abraham when He changed his name? 6. At what age should a child be circumcised? 7. What should become of the child which was not circumcised? 8. What Sacrament have we now in the place of circumcision? (The Sacrament of Holy Baptism.) 9. Is it necessary to baptize children now? (It is. John 3: 5.) 10. Who visited Abraham in the plain of Mamre? 11. How did he receive the three men? 12. What did they promise Sarah? 13. What did Sarah do when she heard that she was to have a son? 14. What did the LORD say in consequence?

8a. SODOM AND GOMORRAH.

(GENESIS 18, 19.)

1. Abraham's Intercession.—And the three men arose and looked toward Sodom. And Abraham went with them. And the LORD said, The cry of Sodom and Gomorrah is great, and their sin is very grievous. And the men went toward Sodom; but Abraham stood yet before the LORD, and said, Wilt Thou also destroy the righteous with the wicked? Perhaps there are fifty righteous in the city: wilt Thou not spare the place for the fifty righteous that are therein? And the LORD said, If I find in Sodom fifty righteous, then I will spare all the place for their sakes. Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes; perhaps there shall lack five? wilt thou destroy all the city for the lack of five? And HE said, If I find there forty-five I will not destroy it. And he spake unto HIM again, and said, Perhaps there shall be forty found there. And HE said, I will not do it for forty's sake. Abraham said, Oh, let not the Lord be angry, and I will speak: Perhaps there shall be thirty found there. HE said, I will not do it, if I find thirty there. And he said, Behold now, I have taken upon me to speak unto the Lord, Perhaps there shall be twenty found there. And HE said, I will not destroy it for twenty's sake. And Abraham said, Oh, let not the Lord be angry, and I will speak yet but

this once: Perhaps ten shall be found there? And HE said, I will not destroy it for ten's sake.

2. The Saving of Lot.—And the LORD went his way, as soon as He had left communing with Abraham: and Abraham returned unto his place. The two angels came to Sodom in the evening. Lot sat in the gate, and seeing them, he rose up to meet them, bowed down and said, Turn in, I pray you, into your servant's house, and tarry all night. And they said, Nay; but we will abide in the street. And he pressed them greatly; and they entered into his house; and he made them a feast, and did bake bread, and they did eat. But before they lay down, the men of Sodom surrounded the house, both old and young, and said, Where are the men which came in to thee this night? bring them out unto us. Lot went out, and shut the door after him, and said, I pray you, brethren, do not so wickedly. But they said, This one fellow came in to sojourn, and he will needs be a judge. And they pressed sore upon Lot, and came near to break the door. But the men put forth their hand, and pulled Lot into the house, and shut to the door. And they smote the men that were at the door with blindness: so that they wearied themselves to find the door. And the men said unto Lot, Hast thou here any besides? son-in-law, sons and daughter, bring them out of this place, for the LORD hath sent us to destroy it. And Lot went out, and spake unto his sons-in-law, and said, Up, get you out of this place; for the Lord will destroy this city. But he seemed unto them as one that mocked. And when the morning came the ANGELS hastened Lot. And while he lingered, they laid hold upon his hand, and upon the hand of his wife and his two daughters, and brought them forth without the city, and said, Escape for thy life; look not behind thee: escape to the mountain, lest thou be consumed. And Lot said, Oh, not so my Lord! I cannot escape to the mountain, lest some evil take me, and I die. This city is near; let me escape thither. And he said, Haste thee, escape thither. Therefore the name of the city was called Zoar (that is, LITTLE).

Then the LORD rained upon Sodom and Gomorrah brimstone and fire, and overthrew those cities and all the plain. But Lot's wife looked back, and she became a pillar of salt.

And Abraham got up early in the morning to the place where he stood before the LORD. And he looked toward Sodom and



Gomorrah, and toward all the land of the plain, and, lo, the smoke of the country went up as the smoke of a furnace.

Texts.—James 5: 16. Pray one for another! The prayer of the righteous man availeth much.—1 Tim. 2: 1. I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men. II. Pet. 2: 6. God turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an example unto those that after should live ungodly.

But deliver us from evil. (7th Petition).

Questions.—1. What did the LORD say of Sodom and Gomorrah? 2. For whom did Abraham make intercession (pray)? 3. Who is not to perish with the wicked? 4. And who is to be spared for the sake of the righteous? 5. How many righteous did Abraham at first hope to find in Sodom? 6. How often did Abraham ask of God? (50, 45, 40, 30, 20, 10). 7. In what words of his do we see Abraham's humble heart? 8. For the sake of how many righteous was the place finally to be spared? 9. Who came to Sodom the same evening? 10. Who went to meet them and invited them to his house? 11. Who wanted to abuse them? 12. Whom did the Sodomites then attack? 13. Who was smitten with blindness? 14. What did the angels then reveal unto Lot? 15. Whom was Lot anxious to save with himself? 16. What did the angels say to Lot when the morning had come? 17. What became of Sodom? 18. What became of Lot's wife? 19. To what city did Lot flee? [The *Ammonites* and *Moabites* descend from Lot. The **Dead Sea** covers the place of the destroyed cities. It is 40 miles long, and about 9 in average breadth, enclosed on all sides by hills, which rise to the height of some 2000 feet. The Dead Sea is 1300 feet deep, and its surface is 1300 feet below the level of the Mediterranean Sea. On the southern shore there stands a singular pillar of salt, which tradition declares to be Lot's wife].

8^b. ISAAC AND ISHMAEL.

(GENESIS 16, 21.)

1. The Two Sons.—Abraham had lived ten years in the land of Canaan, had received the promise, and yet Sarah, his wife, had no son. HAGAR, the Egyptian handmaid, bare ISHMAEL when Abraham was 86 years old. Of Ishmael the angel of the LORD said, He will be a wild man; his hand will be against every man, and every man's hand against him. When Abraham was 100 years old, his wife Sarah bare him a son, whom he called ISAAC; and he circumcised him when eight days old. And Sarah saw Ishmael, the son of Hagar, mocking, wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son. And the thing was grievous in Abraham's sight. And God said unto him, In all that Sarah hath said unto thee, hearken unto her voice; for in ISAAC shall thy seed be called. And also of Ishmael will I make a nation, because he is thy child.

2. Ishmael's Expulsion.—And Abraham rose up early in the morning, and took bread, and a bottle of water, put it on

Hagar's shoulder, and sent her away with the child. And she departed, and wandered in the wilderness of Beer-sheba. And when the water was spent in the bottle, she cast the child under one of the shrubs, and sat down over against him, a good way off, and said, Let me not see the death of the child. And she lifted up her voice and wept. And God heard the voice of the



lad. And the angel of God called and said, Fear not, Hagar, for God hath heard the voice of the lad. Arise, lift up the lad, for I will make him a great nation. And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink. And God was with the lad;

and he grew, and dwelt in the wilderness, and became an archer. And his mother took him a wife out of the land of Egypt.

Questions.—1. What was the name of Hagar's son? 2. How old was Abraham when Ishmael was born? 3. What was the name of Sarah's son? 4. How old was Abraham when Isaac was born? 5. How old was Isaac when he was circumcised? 6. What sacrament have we now in the place of circumcision? (The Sacrament of Holy Baptism.) 7. What did Sarah see Ishmael do? 8. What did Sarah then tell Abraham to do? 9. What did God say to Abraham? 10. What did Abraham do with Hagar and Ishmael? 11. Where did they wander? 12. What took place there? 13. What became of Ishmael?

[Ishmael was fourteen years older than Isaac. From Ishmael are descended the Ishmaelites (Gen. 37: 25), the Arabs and Bedouins. Compare Gal. 4: 22-31.—ISAAC means LAUGHTER. Sarah had *laughed* when the LORD said she should have a son].

9. ABRAHAM OFFERING ISAAC.

(GENESIS 22.)

1. God's Command.—After these things God did tempt Abraham and said unto him, Abraham! And he said, Here I am. And He said, Take now thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

2. Abraham's Obedience.—And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off. And said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. And Isaac said, My father. And Abraham said, Here am I, my son. And he said, Behold the fire and the wood; but where is the lamb for a burnt offering? And Abraham said, My

son, God will provide Himself a lamb for a burnt offering. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And he stretched forth his hand, and took the knife to slay his son.



3. The Promise Renewed.—And the Angel of the LORD called unto him out of heaven, and said, Abraham, Abraham! And he said, Here am I. And He said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thine only son, from Me. And Abraham lifted up his eyes, and saw behind him a ram caught in a thicket by his horns: and went and took the ram, and offered him up for a burnt offering instead of his son. And the Angel of the LORD called unto Abraham out of heaven the second time, and said, By Myself have I sworn,

saith the LORD, because thou hast done this thing, and hast not withheld thine only son, that I will bless thee, and will multiply thy seed as the stars of heaven, and as the sand upon the sea shore; and thy seed shall possess the gate of his enemies. **And in thy seed shall all the nations of the earth be blessed;** because thou hast obeyed My voice. So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and dwelt there.

Texts.—1 Cor. 10: 13. God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.—Rom. 8: 32. God spared not his own Son, but delivered him up for us all, how shall He not with him also freely give us all things.

Thy will be done. (3d Petition.)

Questions.—1. What did God command Abraham to do? 2. Where should Abraham offer his son? 3. Whom did Abraham take with him? 4. On which day did they arrive at the place? 5. Who had to carry the wood for the sacrifice? 6. What question did Isaac ask his father on the way? 7. What reply did Abraham make? 8. What did Abraham do with Isaac when they were on the mountain? 9. Who called to him? 10. What did the Angel of the LORD say? 11. What was offered instead of Isaac? 12. What promise did Abraham then receive? 13. What do we learn from Abraham in this history? 14. Of what "only son" are we reminded by this history? 15. What wood for the sacrifice did Jesus carry up Mount Golgotha?

[Moriah is the mountain on which the temple in Jerusalem was afterward built.]

10. ISAAC'S MARRIAGE.

(GENESIS 24.)

1. Abraham sends Eliezer.—And Abraham was old, and well stricken in age: and the LORD had blessed him in all things. And Abraham said to his eldest servant ELIEZER, I will make thee swear by the LORD, the God of heaven and of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell: but thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac. And if the woman will not be willing to follow thee into this land, then thou shalt be clear from this my oath: only bring not my son thither again. And Eliezer sware to him. And he took

ten camels, and departed and went to Mesopotamia, unto the city of Nahor. And he made his camels to kneel down without the city by a well of water, at the time of the evening that women go out to draw water. And he said, O LORD God shew kindness unto my master Abraham. Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water. And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that Thou hast appointed for Thy servant Isaac.



2. Rebekah.—And before he had done speaking, behold, Rebekah, the daughter of Bethuel the son of Nahor, came out with her pitcher upon her shoulder. And she went down to the well, and filled her pitcher, and came up. And Eliezer ran to meet her, and said, Let me, I pray thee, drink a little water of

thy pitcher. And she said, Drink, my lord; and she hasted, and let down her pitcher upon her hand, and gave him drink, and said, I will draw water for thy camels also, until they have done drinking. And she hasted, and emptied her pitcher into the trough, and ran again unto the well and drew for all his camels. And when the camels had done drinking, the man gave her a golden earring and two golden bracelets, and said, Whose daughter art thou? Is there room in thy father's house for us to lodge in? And she said unto him, I am the daughter of Bethuel. We have both straw and provender enough, and room to lodge in. And the man bowed down his head, and worshipped the LORD, and said, Blessed be the LORD God who hath led me to the house of my master's brethren. And the damsel ran, and told them of her mother's house these things.

3. Eliezer sues for Rebekah.—And when Laban, Rebekah's brother, saw the earring and bracelets, and heard the words of Rebekah, he ran to Eliezer and said, Come in, thou blessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels. And the man came into the house. And Laban ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and set meat before him to eat. But he said, I will not eat, until I have told mine errand. And he said, Speak on. And Eliezer told them all that had taken place, and said, Now if ye will deal kindly and truly with my master, tell me. Then Laban and Bethuel answered, The thing proceedeth from the LORD. Behold, Rebekah is before thee; take her, and go, and let her be thy master's son's wife. And in the morning he rose up and said, Send me away unto my master. And they called Rebekah and said unto her, Wilt thou go with this man? And she said, I will go. And they blessed Rebekah and sent her away. And Isaac went out to meditate in the field at eventide. And Eliezer came and told Isaac all things that he had done. And Isaac brought Rebekah into his mother Sarah's tent, and she became his wife; and he loved her. And Abraham gave all that he had unto Isaac, and died 175 years old. And his sons Isaac and Ishmael buried him in the cave of Machpelah at Hebron.

Texts.—Psalm 145: 18, 19. The LORD is nigh unto all them that call upon Him, to all that call upon Him in truth. He will fulfil the desire of them that fear Him: He also will hear their cry, and will save them. Ephes. 6: 5—8. Servants be obedient to them that are your masters, etc.

God's Providence (I. Article).

Questions.—1. What commission did Abraham give to his eldest servant? 2. Why should Isaac not take a wife from the daughters of the Canaanites? 3. To what city did the servant go? 4. What did he take with him? 5. What sign did he ask of God? 6. Who came to the well before he had ended his prayer? 7. What did the servant say to her? 8. What did she do? 9. What did Eliezer give her? 10. What were the names of Rebekah's father and brother? 11. What did Laban say to Eliezer? 12. What errand did he wish to tell them before he would eat? 13. What reply did he receive? 14. What did Rebekah's parents do before she went away? 15. How old was Abraham when he died? 16. Where was he buried? 17. By whom was he buried? [Mesopotamia lies in Asia between the Euphrates River and the Tigris.]

11. JACOB AND ESAU.

(GENESIS 25—27.)

1. Esau despises his Birthright.—Isaac had two sons, ESAU and JACOB. The first was red, all over like a hairy garment. And when the boys grew, Esau was a hunter, a man of the field; and Jacob was a plain man, dwelling in tents. And Isaac loved Esau, but Rebekah loved Jacob. And Jacob sod pottage; and Esau came from the field, and he was faint: and said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint. And Jacob said, Sell me this day thy birthright. And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me? And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way. Thus Esau despised his birthright. And when Esau was 40 years old he took two wives of the Hittites, which were a grief of mind unto Isaac and to Rebekah.

2. The Blessing.—And when Isaac was old, and his eyes were dim, so that he could not see, he called Esau and said unto him, Behold now I am old, I know not the day of my death.

Now therefore take thy quiver and thy bow, and go out to the field, and take me some venison; and make me savoury meat, such as I love, that my soul may bless thee before I die. And Rebekah heard these words, and said unto Jacob, Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth.



And thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death. And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man. My father perhaps will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not

a blessing. And his mother said, Upon me be thy curse, my son: only obey my voice. And he went, and fetched, and brought them to his mother: and his mother made savoury meat, and took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob. And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck. And Jacob came unto his father, and said, My father: and he said, Who art thou, my son? And Jacob said, I am Esau thy firstborn; I have done according as thou badest me: arise, sit and eat of my venison, that thy soul may bless me. And Isaac said, How is it that thou hast found it so quickly, my son? And he said, Because the LORD thy God brought it to me. And Isaac said, Come near, that I may feel thee, my son, whether thou be my very son Esau or not. And he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau. And he said, Art thou my very son Esau? And he said, I am. And Isaac did eat and drink. And Isaac said, Come near now, and kiss me, my son. And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine. Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee.

3. Esau.—And as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out, Esau his brother came in from his hunting. And he also made savoury meat, and brought it unto his father, and said, Let my father arise, and eat of his son's venison, that thy soul may bless me. And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy firstborn, Esau. And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed. And when Esau heard these words he cried with a great and exceeding bitter cry, and said unto his father, Hast thou but ONE blessing, my father? And lifted up his voice and wept. And Isaac answered, Behold, thy

dwelling shall be the fatness of the earth, and of the dew of heaven from above; and by thy sword shalt thou live, and shalt serve thy brother: and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck. And Esau hated Jacob because of the blessing, and said, The days of mourning for my father are at hand; then will I slay my brother. And these words of Esau were told to Rebekah: and she sent and called Jacob and said unto him, Arise, flee thou to Laban my brother to Haran; and tarry with him, until thy brother's fury turn away; then I will send, and fetch thee from thence. And Isaac blessed him and said, God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; and give thee the blessing of Abraham, that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham. Thus Isaac sent away Jacob to Mesopotamia unto Laban.

Texts.—Psalm 133: 1. Behold, how good and how pleasant it is for brethren to dwell together in unity.—Rom. 9: 16. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. (Heb. 12: 15—17.)

Thou shalt not bear false witness. Thou shalt not covet. (8th and 9th Commandments.)

Questions.—1. How many sons did Isaac have? 2. What were their names? 3. What were they when they grew up? 4. What took place one day between Esau and Jacob? 5. What did Isaac do when he was old? 6. What did Rebekah do then? 7. What did Jacob say to his mother's plan? 8. What did Isaac do when Jacob came to him? 9. Who came after Jacob had received the blessing and gone out? 10. What did Esau say to his father? 11. What was Isaac's reply? 12. What effect did Isaac's words have upon Esau? 13. What question did Esau then ask? 14. How did Esau feel toward his brother Jacob? 15. What advice did Rebekah give to her son? 16. What second blessing did Isaac give to Jacob? [Jacob probably never saw his mother again.]

12. JACOB'S FLIGHT, SERVICE AND RETURN.

(GENESIS 28—35.)

1. The Flight.—And Jacob went out from Beer-sheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night; and he took of the stones and put them

for his pillows, and lay down in that place to sleep. And he



dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth; **and in thee and in thy seed shall all the families of the earth be blessed.** And, behold, I am with thee, and will keep thee whither thou goest, and will bring thee again into this land. And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew it not. How dreadful is this place! this is none other but the house of God, and this is the gate of heaven. And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon it. And called the name of that place Beth-El, (House of God.) And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I

go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the LORD be my God: and this stone shall be God's house. Now when Jacob went on into the land of the east, he came to a well in the field. And he said to the shepherds who were waiting there to water their flocks, My Brethren, whence be ye? And they said, Of Haran are we. And he said unto them, Know ye LABAN the son of Nahor? And they said, We know him, and, behold, RACHEL his daughter cometh with the sheep. Then Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban, and kissed Rachel, and lifted up his voice, and wept, and told her that he was Rebekah's son. And she ran and told her father. And Laban ran to meet him, and embraced him, and kissed him, and brought him to his house.

2. Service with Laban.—Now when Jacob had been with Laban a month, Laban said, Because thou art my brother, shouldest thou therefore serve me for nought? tell me, what shall thy wages be? And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel. Leah was tender eyed; but Rachel was beautiful and well favoured. And Jacob loved Rachel; and said, I will serve thee 7 years for Rachel. And Jacob served 7 years for Rachel; and they seemed unto him but a few days, for the love he had to her. And when the 7 years were ended Laban gave him Leah instead of Rachel. When Jacob saw that he was deceived, and made complaint, Laban said, It is not the custom in our country, to give the younger before the firstborn; but if thou wilt serve me yet 7 other years, I will give thee Rachel also. And Jacob did so, and Laban gave him Rachel to wife also. And the LORD gave Jacob twelve sons: **Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph and Benjamin.** Joseph and Benjamin were sons of RACHEL.

And Jacob said to Laban, Let me go to my country; give me my wives and my children and let me go. And Laban said unto him, I pray thee, if I have found favour in thine eyes, tarry: for I experience that the LORD hath blessed me for thy sake. Appoint me thy wages, and I will give it. Jacob demanded as hire all the sheep and goats that were *spotted and speckled*, and

all the *brown* among the sheep. Thus Jacob served Laban six other years for wages of cattle. And although Laban changed his wages ten times, he became exceedingly rich in maid-servants and men-servants, sheep, camels and asses. But Laban and his sons were jealous of Jacob on account of his wealth. And the LORD said unto Jacob, Return unto the land of thy fathers; and I will be with thee.

3. The Departure.—And Jacob sent and called Rachel and Leah to the field, and said unto them, I see your father's countenance, that it is not toward me as before; and ye know that with all my power I have served your father. And your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me. And Rachel and Leah answered, Whatsoever God hath said unto thee, do. Then Jacob rose up, and set his sons and his wives upon camels; and he carried away all his cattle and all his goods, for to go to Isaac his father in the land of Canaan. And it was told Laban on the third day, that Jacob was fled. And he pursued after him, and overtook him in Mount Gilead. And God told Laban in a dream to speak only kindly to Jacob. And Laban overtook Jacob and said, Wherefore didst thou flee away secretly, and didst not tell me? It is in my power to do you hurt; but the God of your father spake unto me yesternight that I should not speak otherwise than kindly unto thee. And Jacob and Laban made a covenant with each other. And Jacob went on his way, and the angels of God met him. And when he saw them, he said, This is God's host. And he called the name of that place Mahanaim (Double host).

4. The Return Home.—And Jacob sent messengers before him to Esau his brother, saying, Thy servant Jacob saith thus, I have sent that I may find grace in thy sight. And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and 400 men with him. Then Jacob was greatly afraid, and he divided the people that was with him, and the herds, into two bands; and said, If Esau come to the one company, and smite it, then the other company which is left shall escape. And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, Return unto thy country, I am not worthy of the least of all the



mercies, and of all the truth, which Thou hast shewed unto Thy servant; for with my staff I passed over this Jordan; and now I am become two bands. Deliver me, I pray Thee, from the hand of my brother Esau. Then he prepared presents for Esau, and that night he took his wives and children and all that he had, and sent them over the ford Jabbok. And Jacob was left alone. And there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And Jacob said, **I will not let thee go, except Thou bless me.** And He said unto him, What is thy name? And he said, Jacob. And He said, Thy name shall be called no more Jacob, but **Israel:** (The Prince of God) for as a prince hast thou fought with God and with men, and hast

prevailed. And He blessed him there. And Jacob called the name of the place PENI-EL (The Face of God). For I have seen God face to face, and my life is preserved. And as he passed over Peni-El the sun rose upon him. And Jacob lifted up his eyes, and saw his brother Esau coming with 400 men. And bowed himself to the ground seven times until he came to his brother. And Esau ran to meet him, and fell on his neck, and kissed him; and they wept. And Jacob said, If now I have found grace in thy sight then receive my present at my hand. And Esau said, I have enough; keep that thou hast; and Jacob urged him, and he took it. And Jacob came to Shalem, a city of Shechem, and bought a parcel of a field, where he spread his tent, and he erected there an altar. And God said unto Jacob, Arise, go up to Beth-el, and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother. And Jacob did so. And Jacob came unto Isaac his father unto Mamre, which is Hebron. And Isaac was 180 years old; and he died, and his sons Esau and Jacob buried him.

Texts.—Psalm 145: 18. The LORD is nigh unto all them that call upon Him, to all that call upon Him in truth.—Prov. 10: 22. The blessing of the LORD, it maketh rich.—Matth. 6: 14, 15. If ye forgive men their trespasses, your heavenly Father will also forgive you, etc.

Give us this day our daily bread, And forgive us our trespasses, etc.
(Fourth and Fifth Petitions.)

Questions.—1. From what place did Jacob go out? 2. Whither did he go? 3. What did Jacob see in a dream? 4. What did God say to him and what promise did He give him? 5. What did Jacob do when he awoke? 6. What did he call the place? 7. What did Jacob promise to do if he returned in safety? 8. Whom did he find at the well near Haran? 9. With whom did Jacob remain? 10. What did Jacob do when living with Laban? 11. What wages did Jacob want for his service? 12. How long did he serve for Rachel? 13. What did Laban do when the 7 years were ended? 14. How long did Jacob stay with Laban? 15. What wages did Jacob receive for the last 6 years? 16. How many sons did Jacob have, and what were their names? 17. What caused him to return home? 18. How did he do it? 19. Who pursued him? 20. Why did Laban speak kindly with Jacob? 21. How did Jacob's evil conscience affect him when he returned home, even after an absence of 20 years? 22. Who wrestled with him at the ford Jabbok? 23. What did Jacob say to the man? 24. What new name did he receive? 25. How did Jacob call the place? 26. How did Jacob's reconciliation with Esau take place? 27. How old was Isaac when he died?

13. JOSEPH AND HIS BRETHREN.

(GENESIS 37.)

1. Joseph's Dreams.—Joseph, being 17 years old, was feeding the flock with his brethren, and brought unto his father their evil report. Now Israel loved Joseph more than all his children, because he was the son of his old age; and he made him a coat of many colours. And when his brethren saw this they hated him, and could not speak peaceably unto him. And Joseph dreamed a dream, and he told it his brethren, saying, Hear, I pray you, this dream which I have dreamed: We were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and your sheaves stood round about, and made obeisance to my sheaf. And his brethren said to him, Shalt thou indeed reign over us? And they hated him yet the more.

And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me. And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? And his brethren envied him; but his father observed the saying.

2. The Envy of his Brethren.—And his brethren went to feed their father's flock in Shechem. And Jacob said unto Joseph, Go, see whether it be well with thy brethren and with the flocks. And when his brethren saw him afar off they said, Behold, this dreamer cometh. Let us slay him and say, Some evil beast hath devoured him; and we shall see what will become of his dreams. And when REUBEN heard this he would deliver him out of their hands and said, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again. And when Joseph was come unto his brethren they stripped him out of his coat of many colors, and cast him into a pit: and the pit was empty, there was no water in it. And they sat down to eat bread. And, behold, a company of Ishmaelites came with their camels bearing spicery and balm and

myrrh, going to carry it down to Egypt. And JUDAH said, What profit is it if we slay our brother? Come, let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother. And his brethren were content. Then they drew



Joseph out of the pit, and sold him for twenty pieces of silver. And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes. And he returned unto his brethren, and said, The child is not; and I, whither shall I go? And they killed a kid of the goats, and dipped Joseph's coat in the blood; and sent it to their father; and said, This have we found: know now whether it be thy son's coat or no. And he knew it and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces. And Jacob mourned for his son many days.

Texts.—James 3: 16. Where envying and strife is, there is confusion and every evil work.—Psalm 133: 1. Behold, how good and how pleasant it is for brethren to dwell together in unity!—Psalm 23: 1. The LORD is my Shepherd, I shall not want.

Thou shalt not kill. (5th Commandment.)

Questions.—1. How old was Joseph when he had to feed his father's flock? 2. With whom did he do this? 3. What did he tell his father when he came home? 4. Why did Jacob love Joseph more than all his children? 5. What did he make for him? 6. What feelings did this arouse in the heart of Joseph's brethren? 7. What strengthened their envy and hatred still more? 8. What did his father do when he heard his dreams? 9. Whither did he send Joseph? 10. What did his brethren say when they saw Joseph coming? 11. Which of the brethren wished to save Joseph? 12. What did they do with Joseph? 13. Who led the brethren in their evil acts? 14. What can we learn from the action of the brethren? 15. What New Testament History bears a resemblance to this history of Joseph? 16. For how many pieces of silver was Jesus sold?

[Jacob had deceived his father with Esau's clothes, now his children deceive him with Joseph's coat.]

14. JOSEPH IN PRISON AND BEFORE PHARAOH.

(GENESIS 39—41.)

1. In Potiphar's House.—And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, bought him of the Ishmaelites, which had brought him down thither. And the LORD was with Joseph, and made all that he did to prosper in his hand. And Potiphar made him overseer over his house, and all that he had he put into his hand. And Joseph was a goodly person, and well favoured. And his master's wife cast her eyes upon Joseph, and wished him to commit adultery. But he refused, and said, **How can I do this great wickedness and sin against God?** And it came to pass about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within. And she caught him by his garment, that he should stay with her. And he left his garment in her hand, and fled, and got him out. And she called the men of her house and said, See, he hath brought in a Hebrew unto us to mock us; and when he heard that I cried with a loud voice, he fled, and got him out. And she laid up his garment by her, until his lord came home. And she spake unto him, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me. And it came to pass, as I lifted up my voice and cried, that he left his

garment with me. And his master's wrath was kindled, and he put him into the prison, where the king's prisoners were. But the LORD was with Joseph and showed him mercy, and gave him favour in the sight of the keeper of the prison, so that he committed to his hands all the prisoners. The keeper of the prison looked not to anything, because the LORD was with Joseph, and that which he did, the LORD made it to prosper.

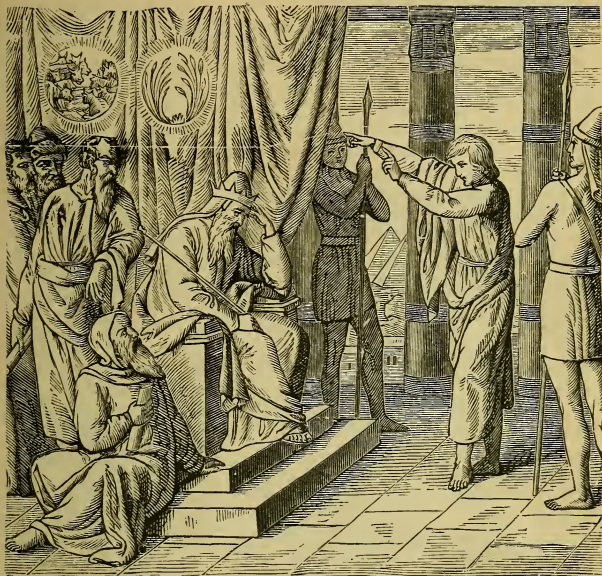
2. In Prison.—And it came to pass after these things, that the butler of the king of Egypt and his baker had offended their lord the king of Egypt. And Pharaoh put them into prison. And they dreamed a dream both of them, in ONE night. And when Joseph in the morning, saw that they were sad, he asked them, saying, Wherefore look ye so sadly to-day? They said, We have dreamed a dream, and there is no interpreter of it. And Joseph said, Do not interpretations belong to God? tell me them I pray you. And the chief butler told his dream, and said, In my dream a vine was before me; and in the vine were three branches: and it budded, and her blossoms shot forth; and brought forth ripe grapes. And Pharaoh's cup was in my hand: and I took the grapes, and pressed them into the cup, and I gave the cup into Pharaoh's hand. And Joseph said unto him, This is the interpretation of it: The three branches are three days. Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place. But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house. For I have done nothing that they should put me into the dungeon.

When the chief baker saw that the interpretation was good, he said, I in my dream, had three white baskets on my head: and in the uppermost basket there was of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket. And Joseph answered, This is the interpretation thereof: The three baskets are three days. Yet within three days shall Pharaoh lift up thy head, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee. And it came to pass the third day, which was Pharaoh's birthday, that he restored the chief butler unto his butlership again, but he hanged the chief baker: as

Joseph had interpreted to them. Yet did not the chief butler remember Joseph, but forgot him.

3. Pharaoh's Dreams.—And at the end of two full years, Pharaoh dreamed: and, behold, he stood by the river. And there came up out of the river seven well favoured and fat kine, and they fed in a meadow. And seven other kine came up after them out of the river, ill favoured and leanfleshed; And they did eat up the seven well favoured and fat kine. So Pharaoh awoke. And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good. And seven thin and blasted ears sprung up after them. And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke. And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof, but there was none that could interpret the dream unto Pharaoh. Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day. Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, both me and the chief baker. And we dreamed a dream in one night. And there was there with us a young man, a Hebrew, and he interpreted to us our dreams. And it came to pass as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

4. Joseph's Interpretation.—Then Pharaoh sent and called Joseph; and they brought him hastily out of the dungeon. And he shaved himself, and changed his raiment, and came in unto Pharaoh. And Pharaoh said unto him, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it. And Joseph answered, It is not in me: God shall give Pharaoh an answer of peace. And Pharaoh told him his dreams. And Joseph said, The dream of Pharaoh is one: God hath shewed Pharaoh what He is about to do. The seven good kine are seven years; and the seven good ears are seven years: the dream is one. And the seven thin and ill favoured kine that came up after them and the seven empty and blasted ears shall be seven years of famine. Behold, there come seven years of great plenty throughout all the land of Egypt. And there shall arise after



them seven years of famine ; and all the plenty shall be forgotten in the land by reason of that famine following ; for it shall be very grievous. And for that the dream was doubled unto Pharaoh twice ; it is because the thing is established by God, and God will shortly bring it to pass. Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. And let him take up the fifth part of the land of Egypt in the seven plenteous years. And let them gather all the food of those good years that come, and let them keep food in the cities. And that food shall be for store to the land against the

seven years of famine; that the land perish not through the famine.

5. Joseph made Ruler.—And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said, Can we find such a one as this is, a man in whom the Spirit of God is? And he said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art. Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be



greater than thou. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had; and they cried before him, **BOW THE KNEE!** And he made him ruler over all

the land of Egypt. And he gave him to wife Asenath the daughter of Poti-pherah priest of On. And Joseph was thirty years old when he stood before Pharaoh. And Joseph went out throughout all the land of Egypt. And he gathered up all the food of the seven plenteous years, and laid up the food. And gathered corn as the sand of the sea, very much, until he left numbering; for it was without number. And unto Joseph were born two sons, before the years of famine came. And Joseph called the firstborn MANASSEH, and the second EPHRAIM. And the seven years of plenteousness were ended. And the seven years of dearth began to come, and the dearth was in all lands. And when all the people cried to Pharaoh for bread, Pharaoh said, Go unto Joseph; what he saith to you, do. And Joseph opened all the storehouses, and sold unto the Egyptians. And all countries came into Egypt to Joseph for to buy corn.

Texts.— Ps. 119: 9. Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy Word.—Romans 8: 28. And we know that all things work together for good to them that love God.—Ps. 73: 24. Thou shalt guide me with Thy counsel, and afterward receive me to glory.

Lead us not into temptation. (Sixth Petition).

Questions.—1. To whom was Joseph sold? 2. Who wanted to cause Joseph to sin? 3. What reply did he make? 4. What did Potiphar do with Joseph on the false accusation of his wife? 5. What other persons were cast into prison? 6. What dream did the chief butler have? 7. What was the chief baker's dream? 8. Who interpreted these dreams? 9. How were they fulfilled? 10. What did the chief butler not do when it went well with him? 11. What dreams did Pharaoh have? 12. Who alone could interpret them? 13. How did Joseph speak about it? 14. How did Joseph explain the dreams? 15. Who had given Joseph this knowledge? 16. Over what did Pharaoh set Joseph? 17. In what way did he honor him? 18. How old was Joseph when he stood before Pharaoh? 19. What did Joseph then do? 20. What were the names of his two sons?

[The river NILE flows through the land of Egypt. In the months of July, August, September, October and November it overflows its banks and the whole valley. Its greatest height is reached between September 20th and 30th. When it rises between 24 and 26 feet above low-water mark the land is made very fruitful. If the rise falls short of 18 feet, the harvests fail and a famine is the result. It seldom rains in Egypt.]

15^a. JOSEPH'S BRETHREN GO TO EGYPT.

(GENESIS 42.)

1. The first Journey.—The famine was also in the land of Canaan. Now when Jacob saw that there was corn in Egypt, he said unto his sons, Get you down, and buy for us, that we may live and not die. And Joseph's ten brethren went down to buy corn in Egypt. But Benjamin, Joseph's brother, Jacob sent not with them; for he said, Lest peradventure mischief befall him. And the sons of Israel came to buy corn. And Joseph was the governor over the land, and they bowed down themselves before him with their faces to the earth. And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them, and said, Whence come ye? And they said, From the land of Canaan to buy food. And Joseph knew his brethren, but they knew not him. And he remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come. And they said, Nay, my lord, but to buy food are thy servants come. We are all one man's sons; we are true men: thy servants are no spies. We are twelve brethren, the sons of one man in the land of Canaan; and the youngest is with our father, and one is not. And Joseph said unto them, That is it that I spake unto you, saying, Ye are spies: hereby ye shall be proved: ye shall not go forth hence, except your youngest brother come hither. Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any truth in you. And he put them all together into ward three days. And Joseph said unto them the third day, This do, and live; for I fear God. If ye be true men, let one of your brethren be bound in your prison: go ye, carry corn for the famine of your houses: but bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they said one to another, WE ARE VERILY GUILTY CONCERNING OUR BROTHER in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. And they knew not that Joseph understood them; for he spake unto them by an interpreter. And he turned

himself about from them, and wept; and returned to them again, and took from them Simeon, and bound him before their eyes.

2. The Return Home.—Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way. And they departed thence. And when they came unto Jacob their father, they told him all that befell unto them. And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack: and they and their father were afraid. And Jacob said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me.

Texts.—Gal. 6: 7. Whatsoever a man soweth, that shall he also reap. Ps. 25: 7. Remember not the sins of my youth, nor my transgressions.—Ps. 51: 17. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise.

Of Confession. (Catechism).

Questions.—1. Into what land besides Egypt did the famine extend? 2. What did Jacob say to his sons? 3. Why did he not wish Benjamin to go with them? 4. What was Joseph in Egypt? 5. What did his brethren do when they came before him? 6. What dreams did Joseph remember when they bowed before him? 7. How did his brethren try to prevent the fulfillment of those dreams (the sheaves making obeisance; the sun, moon and the eleven stars making obeisance also)? 8. How did Joseph act toward his brethren? 9. How did they defend themselves? 10. How did he try them? 11. What did they say to one another concerning their guilt? 12. By whom did Joseph speak unto them? 13. How was this done? 14. What did the brethren find in their sacks? 15. What did Jacob say when Simeon was missing?

15^b. SECOND JOURNEY OF JOSEPH'S BRETHREN.

(GENESIS 43.)

1. Benjamin goes with them.—And the famine was sore in the land. And it came to pass, when they had eaten up the corn, their father said unto them, Go again, buy us a little food. And Judah said, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you. If thou wilt send our brother with us, we will go down and buy

thee food: but if thou wilt not send him, we will not go down. And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother? And they said, The man asked us straitly of our kindred. Could we certainly know that he would say, Bring your brother down? And Judah said unto his father, Send the lad with me, I will be surety for him; if I bring him not unto thee, then let me bear the blame for ever. And their father said unto them, If it must be so now, do this; take of the best fruits in the land and carry the man a present, a little balm, and a little honey, spices and myrrh, nuts and almonds: and take double money in your hand; and the money that was brought again in the mouth of your sacks; peradventure it was an oversight. Take also your brother, and go. And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved.

2. A Kind Reception.—And they rose up and went to Egypt, and stood before Joseph. And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and slay, and make ready; for these men shall dine with me at noon. And they were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks are we brought in; that he may fall upon us, and take us for bondmen. And they came near to the steward of Joseph's house, and communed with him, and wanted to give him the money again. And he said, Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them. And when Joseph came home, they brought him the present, and bowed themselves to him to the earth. And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake? Is he yet alive? And they answered, Thy servant our father is in good health. And they bowed down their heads and made obeisance. And he saw his brother Benjamin, and said, Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son. And Joseph made haste; for his bowels did yearn upon his brother: and he entered into

his chamber, and wept there. And he washed his face, and went out, and refrained himself, and said, Set on bread. And they set on for him by himself, and for the Egyptians, which did eat with him, because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians. And they were set at table in the order in which they were born; and they marvelled one at another on account of it. And he took and sent messes unto them from before him: but Benjamin's mess was five times so much as any of theirs.

Texts.—Acts 24: 16. And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.—Ps. 139: 23. Search me, O God, and know my heart: try me, and know my thoughts.

Questions.—1. Where should the sons of Jacob again buy food? 2. What did Judah say to his father? 3. For whom did Judah make himself surety? 4. Which were the best fruits of the land of Canaan? 5. What happened to the brethren on their arrival in Egypt? 6. Why were they afraid? 7. How did the steward quiet their fears? 8. By what did Joseph show that he loved his father? 9. What did he do when he saw Benjamin? 10. Why could not the Egyptians eat with the Hebrews? 11. At what were the brethren surprised when at table?

15c. JOSEPH MAKETH HIMSELF KNOWN.

1. The Trial.—And he commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth. And put my silver cup in the sack's mouth of the youngest, and his corn money. And he did so. As soon as the morning was light, the men were sent away. And when they were gone out of the city, Joseph said unto his steward, Up, follow after the men. And when he overtook them, he said, Wherefore have ye rewarded evil for good? Is not this it in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing. And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing. Behold, the money, which we found in our sack's mouths, we brought again unto thee: how then should we steal out of thy lord's house silver or gold? With whomsoever it be found,

both let him die, and we also will be my lord's bondmen. And he said, Now also let it be according unto your words: he with whom it be found shall be my servant; and ye shall be blameless. Then they took down every man his sack to the ground, and opened every man his sack. And he searched, and began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack. Then they rent their clothes, and returned to the city.

2. Found Faithful.—And Judah and his brethren came to Joseph's house, and they fell before him on the ground. And Joseph said unto them, What deed is this that ye have done? And Judah said, What shall we say unto my lord? God hath found out the iniquity of thy servants: behold, we are my lord's servants. And he said, God forbid that I should do so: but the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father. Then Judah came near unto him, and said, O my lord, let thy servant, I pray thee, speak a word in my lord's ears. Our father's life is bound up in this lad's life. Now therefore when I come home, and the lad be not with us, it shall come to pass when he seeth that the lad is not with us, that he will die, thus we would bring down the gray hairs of our father with sorrow to the grave. I became surety for the lad unto my father. Therefore let me abide instead of the lad a bondman to my lord, and let the lad go up with his brethren. For how shall I go up to my father, and the lad be not with me? I would have to see the evil that shall come on my father.

3. The Recognition.—Then Joseph could not refrain himself any longer; and he cried, Cause every man to go out from me. And there stood no one with him while Joseph made himself known to his brethren. And he wept aloud, and said unto his brethren, I AM JOSEPH! Doth my father yet live? And his brethren could not answer him; for they were troubled at his presence. And Joseph said unto his brethren, Come near to me, I pray you. I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. So now it was not you that sent me hither, but



God: and He hath made me a ruler throughout all the land of Egypt. Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not: and I will nourish thee; for yet there are five years of famine. And ye shall tell my father of all my glory in Egypt, and ye shall haste and bring down my father hither with all that he hath. And fell upon his brother Benjamin's neck, and wept. Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him. And when Pharaoh heard that Joseph's brethren were come, it pleased him well. And he said unto Joseph, Say unto thy brethren, Go unto the land of Canaan and take your father and your households, and come unto me. Take your wagons

out of the land of Egypt for your little ones, and for your wives, and bring your father and come. Also regard not your stuff, I will give you the good of the land of Egypt, and ye shall eat of the fat of the land. And Joseph gave them wagons according to the commandment of Pharaoh, and many good things of Egypt for his father, and sent them away; and he said unto them, **SEE THAT YE FALL NOT OUT (quarrel not) BY THE WAY.**

Texts.—1 Peter 3: 9. Not rendering evil for evil, or railing for railing.—Matth. 5: 44. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.—Rom. 12: 19. Dearly beloved, avenge not yourselves, for it is written, Vengeance is mine; I will repay, saith the Lord.

Forgive us our trespasses, as we forgive those who trespass against us. (Fifth Petition).

Questions.—1. What command did Joseph give to his steward? 2. What did the steward say to the men? 3. What did they reply? 4. In whose sack was the cup found? 5. What did the brethren do in their fright? 6. What was the rending of their clothes to indicate? 7. Where did they go? 8. What did the brethren do before Joseph? 9. What did Judah say to Joseph? 10. What did Joseph do then? 11. What did Pharaoh say to Joseph? 12. What did Joseph say to his brethren when they went home? [Joseph was 39 years old at this time and Benjamin probably 33.]

16. JACOB IN EGYPT.

(GENESIS 46-50.)

1. Jacob's Joy.—And Joseph's brethren came into the land of Canaan unto Jacob their father, and told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not. And they told him all the words of Joseph which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob revived. And Israel said, It is enough; Joseph my son is yet alive. I will go and see him before I die. And Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac. And God spake unto him in the visions of the night, and said, I am God, the God of thy father: fear not to go down into

Egypt; for I will there make of thee a great nation. I will go down with thee into Egypt; and I will also surely bring thee up again.—And all the souls of the house of Jacob, which came into Egypt, were 70 souls, besides his sons' wives, and the servants. And he sent Judah before him unto Joseph. And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while. And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive.

2. Jacob before Pharaoh.—Then Joseph came and told Pharaoh. And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee: the land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of **Goshen** let them dwell. And Joseph brought in Jacob his father, and set him before Pharaoh. And Pharaoh asked him, How old art thou? And Jacob said, The days of my pilgrimage are 130 years: few and evil have the years of my life been, and have not attained unto the years of the life of my fathers in their pilgrimage. And Jacob blessed Pharaoh. And Joseph nourished his father, and his brethren, and all his father's household with bread, in the best of the land, as Pharaoh had commanded. And Jacob lived in Egypt seventeen years.

3. Separation.—And when the time drew nigh that Israel must die, he called Joseph and said, Deal kindly and truly with me; bury me not in Egypt, but in my father's burying place. And Joseph said, I will do as thou hast said. And he said, Swear unto me. And he sware unto him.—And it came to pass after these things that one told Joseph, Behold thy father is sick. And he took with him his two sons Manasseh and Ephraim. And Israel strengthened himself and sat upon the bed, and said to Joseph, Who are these? And Joseph said, They are my sons whom God hath given me. And Israel stretched out his hands upon them and said, God, before whom my fathers Abraham and Isaac did walk, bless the lads, and let them grow into a multitude in the midst of the earth. And Israel said unto Joseph, Behold, I die; but God shall be with you, and bring you again unto the land of your fathers.

4. Jacob's Blessing.—And Jacob called his twelve sons, and gave each of them a special blessing. And when he blessed Judah he said, Judah, thou art he whom thy brethren shall praise; thy father's children shall bow down before thee. Judah is a lion's whelp: from the prey, my son, thou art gone up. **The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be.** I have waited for Thy salvation, O LORD. And when Jacob had made an end, he yielded up the ghost. And Joseph fell upon his father's face, and wept upon him, and kissed him. And Joseph commanded his servants the physicians to embalm his father. And the Egyptians mourned for him 70 days. Then Joseph and his brethren went up into the land of Canaan and buried Jacob in the cave of Machpelah at Hebron, where Abraham and Isaac were buried.

5.—And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him. And they sent unto Joseph, saying, Thy father did command before he died, saying, So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil. And Joseph wept and said unto them, Fear not; for am I in the place of God? **Ye thought evil against me; but God meant it unto good,** to bring to pass, as it is this day, to save much people alive. And he comforted them, and spake kindly unto them. And Joseph said, When God brings you unto the land which He sware to Abraham, to Isaac and to Jacob, ye shall carry up my bones from hence. And Joseph died, being 110 years old. And they embalmed him, and he was put in a coffin in Egypt.

Texts.—Ephes. 6: 2. Honor thy father and mother; which is the first commandment with promise.—Mal. 1: 6. A son honoreth his father, and a servant his master.—Isaiah 28: 29. The LORD of hosts is wonderful in counsel, and excellent in working.

Honor thy father and thy mother. (4th Commandment). God's Providence.

Questions.—1. When did Jacob begin to believe that his son was still

alive? 2. What did he say? 3. What did he resolve to do? 4. How many souls went to Egypt? 5. In what part of Egypt was Jacob's family permitted to dwell? 6. How old was Jacob when he stood before Pharaoh? 7. Where did Jacob wish to be buried? 8. Whom did Jacob, on his death-bed bless first of all? 9. What blessing did Jacob pronounce upon Judah? 10. What did the physicians do with Jacob's body? 11. Where was Jacob buried? 12. What did Joseph's brethren fear after their father's death? 13. What did they therefore say to Joseph? 14. With what words did Joseph quiet their fears and comfort them? 15. Into what land should Jacob's descendants be brought again? 16. At what age did Joseph die? [GOSHEN lay in Lower-Egypt. Here Israel's children and descendants lived 430 years. The Egyptians preserved dead bodies by embalming them (Mummies). Remember: Abraham died aged 175, Isaac 180, Jacob 147, and Joseph 110 years. Joseph was governor of Egypt for 80 years].

17. JOB.

(BOOK OF JOB.)

1. Job's Fortune.—There was a man in the land of Uz, whose name was Job; and that man feared God and eschewed (kept from) evil. He had seven sons and three daughters; his substance also was 7000 sheep, 3000 camels, 500 yoke of oxen and 500 asses and a very great household. And his sons feasted in their houses, every one his day; and sent for their three sisters to eat and to drink with them. And when the days of their feastings were gone about, Job sent and sanctified them, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned.

2. Job's Affliction.—And there was a day when his sons and his daughters were eating and drinking wine. And there came a messenger unto Job, and said, The oxen were ploughing, and the asses feeding beside them: and the Sabeans fell upon them, and took them away; and slew the servants with the edge of the sword; and I only am escaped alone to tell thee. While he was yet speaking, there came another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, The Chaldeans took the camels, and slew the servants with the edge of the sword; and I only am escaped alone to tell thee. While

he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking: and, behold, there came a great wind and smote the house, and it fell upon the young men, and they are dead. Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, and said, **The LORD gave, and the LORD hath taken away; blessed be the name of the LORD.** Then went Satan forth from the presence of the LORD, and



smote Job with sore boils from the sole of his foot unto his crown. And he took a potsherd to scrape himself with; and sat down among the ashes. Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die. But he said, What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin.

3. Job's Friends and the Lord.—Then came Job's three friends, ELIPHAZ, BILDAD and ZOPHAR to comfort him. And they knew him not, and they wept. So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great. After this opened Job his mouth, and cursed the day of his birth. Then his friends accused him of being a sinner above all men, because God had sent upon him greater sorrow than upon any other man. But Job justified himself, and sought to contend with God. Then the LORD answered Job out of the whirlwind, and said, Where wast thou when I laid the foundations of the earth? When the morning stars sang together and all the sons of God shouted for joy?

And Job answered, Behold, I am vile. I have uttered what I understood not, things too wonderful for me, which I knew not. Wherefore I abhor myself, and repent in dust and ashes.

And the LORD said to Eliphaz and his two friends, Ye have not spoken of Me the thing that is right, as My servant Job hath.

Then the LORD accepted Job and turned his affliction; He blessed him also, and gave him twice as much as he had before. He had also seven sons, and three daughters. And Job saw his sons, and his son's sons, even four generations. So Job died, being old and full of days.

Texts.—Hebr. 12: 6. Whom the Lord loveth He chasteneth—Rom. 12: 12. Rejoicing in hope; patient in tribulation; continuing instant in prayer.—Isaiah 40: 31. They that wait upon the LORD shall renew their strength.

Deliver us from evil. (Seventh Petition).

Questions.—1. What good man is mentioned here? 2. What is said of his wealth? 3. How many children had he? 4. What loss did Job suffer first? 5. What was then taken from him? 6. Who took the camels? 7. What became of his children? 8. What did Job say after all this loss? 9. How was Job then afflicted in his own body? 10. Who mocked at his integrity and faithfulness in misfortune? 11. What were the names of his three friends? 12. Of what did they accuse Job? 13. How did the Lord turn Job's affliction?

III. HISTORY OF MOSES AND JOSHUA.

(1571—1426 BEFORE CHRIST.)

18. MOSES' BIRTH AND FLIGHT.

(EXODUS 1, 2.)

1. Israel in Bondage.—Now when Joseph had died and all his brethrers, the children of Israel increased abundantly. And there rose up a new king over Egypt, which knew not Joseph. And he said unto his people, Behold, the people of the children of Israel are more than we. Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us. Therefore they did set over them taskmasters to afflict them with burdens. And they built for Pharaoh treasure cities, Pithom and Raamses. But the more they afflicted them, the more they multiplied and grew. And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

2. Moses Saved.—And there went a man of the house of Levi, named AMRAM, and took to wife a daughter of Levi, JOCHEBED by name. And the woman bare a son, and when she saw that he was a goodly child, she hid him three months. And when she could not longer hide him, she took an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein, and laid it in the flags by the river's brink. (Nile.) And his sister MIRIAM stood afar off, to see what would be done to him. And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side: and when she saw the ark among the flags, she sent her



maid to fetch it. And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrew's children. Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother. And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name MOSES: and she said, Because I drew him out of the water.

3. Moses' Flight.—And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

(Acts 7: 22). And when Moses was 40 years old, he went out unto his brethren, the children of Israel, and looked on their burdens. And he spied an Egyptian smiting a Hebrew, one of his brethren. And he slew the Egyptian, and hid him in the sand. For he supposed that his brethren would have understood how that God by his hand would deliver them; but they understood not (Acts 7: 25). And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known. Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh to the land of Midian: and dwelt with a priest whose name was Jethro (or Reuel). And he gave Moses ZIPPORAH his daughter to be his wife.

Texts.—Hebrews 11: 23. By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.—Job. 10: 12. Thou hast granted me life and favor, and Thy visitation hath preserved my spirit.—Heb. 11: 24-26. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward.

God's Providence. (I. Article).

Questions.—1. How are the descendants of Jacob called? 2. What did the new king of Egypt do to the children of Israel? 3. Whom did he place over them? 4. What was to be done with every son? 5. What did Jochbed do with her son for three months? 6. What did she afterwards do with him? 7. Who found the child? 8. What did Pharaoh's daughter say when the ark was brought to her? 9. Who watched to see what would be done to him? 10. Whom did the child's sister get to nurse him? 11. What name did Pharaoh's daughter give to the child? 12. What does the name Moses mean? [Answer: Drawn out of the water.] 13. In what did Pharaoh's daughter have Moses instructed? 14. How old was Moses when he fled from Egypt? 15. Why did Moses flee from Egypt? 16. Why did Moses kill the Egyptian? 17. To what land did Moses flee? 18. With whom did he dwell there? 19. Whom did Moses marry? [Pharaoh is not a name, but the title of the kings of Egypt. The land of MIDIAN lies in Arabia south of Canaan.]

19. THE CALL OF MOSES.

(EXODUS 3, 4.)

1. The Call.—Now Moses kept the flock of Jethro his father in law, the priest of Midian, and came to the mountain of God, even to Horeb. And the Angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he saw the bush



burned with fire, and the bush was not consumed. And when the LORD saw that he turned aside to see, God called unto him out of the bush, and said, Moses, Moses! And he said, Here am I. And He said, Put off thy shoes from off thy feet; for the place

whereon thou standest is holy ground. I am the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. And the LORD said, I have surely seen the affliction of My people which are in Egypt. And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a land flowing with milk and honey. Now therefore, behold, the cry of the children of Israel is come unto Me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now, and I will send thee unto Pharaoh, that thou mayest bring forth my people out of Egypt. And Moses said, Who am I, that I should go unto Pharaoh, and bring forth the children of Israel out of Egypt? And He said, Certainly I will be with thee. And God said unto Moses, I AM THAT I AM: thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

2. Moses' Objections.—And Moses answered and said, But, behold, they will not believe me, for they will say, The LORD hath not appeared unto thee. And the LORD said unto him, What is that in thine hand? And he said, A rod. And He said, Cast it on the ground. And he cast it on the ground, and it became a serpent. And the LORD said, Put forth thine hand, and take it by the tail. And he did so, and it became a rod in his hand. And the LORD said furthermore unto him, Put now thine hand into thy bosom. And when he took it out, behold, his hand was leprous as snow. And he said, Put it into thy bosom again, and, behold, it was turned again as his other flesh. And the LORD said, If they will not believe these two signs, thou shalt take of the water of the river, and pour it upon the dry land, and it shall become blood. And Moses said unto the LORD, O my LORD, I have never been eloquent, but I am slow of speech, and of a slow tongue. And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD? Now therefore go, and I will teach thee what thou shalt say. And he said, O my Lord, send, I pray thee, whom thou wilt send. And the anger of the LORD was kindled against Moses, and He said, I know that Aaron thy brother can speak well. He shall be thy spokesman unto the

people. And thou shalt take this rod in thine hand, wherewith thou shalt do signs.

3. The Return to Egypt.—And Moses went to Jethro, took his wife and his sons, and set them upon an ass, and returned to the land of Egypt. And Moses took the rod of God in his hand. He had lived in Midian 40 years (Acts 7: 30). And the LORD said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him. And Moses told Aaron all the words of the LORD who had sent him, and all the signs which He had commanded him. And they went and gathered together all the elders of the children of Israel. And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people. And the people believed: and when they heard that the LORD had looked upon their affliction, then they bowed their heads and worshipped.

Texts.—2. Cor. 12: 9. My grace is sufficient for thee: for My strength is made perfect in weakness.—Phil. 4: 13. I can do all things through Christ which strengtheneth me.—The call of Jeremiah: Jer. 1: 1-19.

The Holy Ghost hath called me through the Gospel. (III. Article.)

Questions.—1. What was the name of the priest of Midian whose flock Moses kept? 2. Who became Moses' wife? 3. How long did Moses live in Midian? 4. Where did the Lord appear to him? 5. How did the Lord reveal Himself? 6. What did the Lord say to Moses? 7. To whom did the Lord send Moses and for what purpose? 8. What promise did God give to Moses? 9. By what Name was Moses to announce his commission from the LORD? 10. What excuses did Moses offer? 11. What miracles did God cause Moses to perform as proofs that he was sent by God? 12. What person did God give to Moses as a helper? 13. To whom, in Egypt, did Moses announce that he was sent to be a leader? 14. What did the people do when they heard Aaron's words and saw Moses' signs? [Remember: God sent Jacob into the school of affliction for 20 years, Joseph 13 years and Moses 40 years. Moses was 40 years old when he tried to act as self-appointed helper of Israel, and 80 years of age when God CALLED him to this position].

20. MOSES BEFORE PHARAOH AND THE TEN PLAGUES.

(EXODUS 5—12.)

1. Moses before Pharaoh.—And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go. And Pharaoh said, Who is the LORD, that I should obey His voice? I know not the LORD, neither will I let Israel go. And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying, Let there more work be laid upon the men, that they may labor therein; and let them not regard vain words. And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw, yet not aught of your work shall be diminished. So the people were scattered abroad to gather stubble instead of straw. Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants? But he said, Ye are idle, ye are idle: therefore ye say, Let us go and do sacrifice to the LORD. Go therefore now, and work. And Moses returned unto the LORD, and said, Lord, wherefore hast Thou so entreated this people? why is it that Thou hast sent me? For since I came to Pharaoh he hath done evil to this people; neither hast Thou delivered Thy people. Then the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go. And the Egyptians shall know that I am the LORD.

2. The Ten Plagues.—And Moses and Aaron went in unto Pharaoh, and Aaron cast down his rod before Pharaoh, and it became a serpent. Then Pharaoh called the wise men and the sorcerers: they also did in like manner with their enchantments. But Aaron's rod swallowed up their rods. And Pharaoh's heart was hardened that he hearkened not unto them.

And Aaron lifted up the rod and smote the waters and all the waters were turned to **Blood**. And the fish in the river died; and the river stank, and the Egyptians could not drink of the water; and there was blood throughout all the land of Egypt.

And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened.

And Aaron stretched out his hand over the waters of Egypt; and **Frogs** came up, and covered the land of Egypt. And the frogs came into the houses, the bedchambers, the beds, the ovens, and into the kneading troughs. Then Pharaoh called for Moses and Aaron, and said, Entreat the LORD, that He may take away the frogs from us; and I will let the people go. And Moses cried unto the Lord, and the frogs died; and they gathered them together upon heaps; and the land stank. But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them.

And Aaron stretched out his rod, and smote the dust of the earth, and it became **Lice** in man, and in beast; all the dust became lice throughout all the land of Egypt. And the magicians could not do this, but said, This is the finger of God. But Pharaoh's heart was hardened, and he hearkened not unto them. And the LORD sent other severe plagues: swarms of **Flies** upon Pharaoh and his people; **Murrain** that all the cattle died; **Boils and Blains** on man and beast. And the magicians could no longer stand before Moses because of the boils they had; **Hail**, thunder, and fire mingled with the hail in all the land, that smote all that was in the field, man and beast, every herb and every tree; **Locusts** that ate up all that was left after the hail; **Darkness** in all the land of Egypt three days, thick darkness that could be felt. They saw not one another, neither rose any from his place for three days.—But none of these plagues came upon the Israelites in the land of Goshen.

But Pharaoh's heart was hardened, and he would not let them go out of his land.

And the LORD said unto Moses, Yet will I bring one plague more upon Pharaoh, afterwards he will let you go hence: about midnight will I go out into the midst of Egypt: and all the **First-born** in the land of Egypt shall die, from the firstborn of Pharaoh, even unto the firstborn of the maidservant; and all the firstborn of beasts. But against any of the children of Israel shall not a dog move his tongue; that ye may know that the LORD doth put a difference between the Egyptians and Israel.

Texts.—Ps. 95: 7, 8. To-day if ye will hear His voice, harden not your heart.—Ps. 50: 15. Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify Me.—Rom. 8: 31. If God be for us, who can be against us.

For Thine is the kingdom, and the power, and the glory, forever and ever. (The conclusion).

Questions. 1. What did Moses demand of Pharaoh? 2. What was his defiant reply? 3. What was his command to the taskmasters? 4. Who comforted Moses and the children of Israel with the assurance of a speedy deliverance? 5. In what manner did Moses and Aaron prove that they were sent by God? 6. What did the Lord send upon Egypt because Pharaoh hardened his heart? 7. Who dwelt in Egypt but was free from all its plagues?



21. THE PASSOVER.

(EXODUS 12.)

The Paschal Lamb.—And the LORD said unto Moses and Aaron, Speak ye unto all the congregation of Israel, saying, In

the tenth day of this month they shall take to them every man a lamb, without blemish, a year old. And ye shall keep it until the fourteenth day of the month, and shall kill it in the evening. And ye shall take the blood, and strike it on the two side posts and on the upper door post of the houses, wherein ye shall eat it. And ye shall eat the flesh in that night, and unleavened bread. And ye shall let nothing of it remain until the morning. With your loins girded, your shoes on your feet, and your staff in your hand, ye shall eat it in haste: it is the LORD's passover. For I will pass through the land of Egypt this night, and will smite all the firstborn, both man and beast. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you a feast to the LORD throughout your generations. And when ye be come to the land which the LORD will give you, and your children say unto you, What mean ye by this service? ye shall say, It is the LORD's passover, who passed over the houses of the children of Israel, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped. And the children of Israel went away, and did as the LORD had commanded Moses and Aaron.

Texts.—1. Cor. 5: 7, 8. Christ our Passover (Paschal Lamb) is sacrificed for us. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.—John 1: 29. [Christ sacrificed for us is] the Lamb of God which taketh away the sin of the world.

The Sacrament of the Altar or Lord's Supper. (Catechism).

Questions.—1. What command did the LORD give to the children of Israel through Moses and Aaron? 2. What were they to eat before their departure from Egypt? 3. How were they to eat the Passover? 4. What should they strike upon their door posts? 5. Why were they to do this? 6. What was this feast called? 7. What does "Passover" mean? (Exodus 12: 13). [The Paschal lamb of the Old Testament points us to Christ the true Paschal Lamb. The Paschal supper of the Old Testament is a type of the Lord's Supper in the New Testament].

21^a. THE DEPARTURE FROM EGYPT.

(EXODUS 12—15.)

1. The Departure.—And at midnight the Lord smote all the firstborn in the land of Egypt. And there was a great cry, for there was not a house where there was not one dead. And Pharaoh (whose firstborn son was also dead) called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, take also your flocks and your herds. And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men. And the people took their dough before it was leavened, bound up in their clothes upon their shoulders. And they baked unleavened cakes of the dough, because they could not tarry, neither had they prepared for themselves any victual. And the children of Israel borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment, as the LORD had commanded them. And the LORD gave the people favor in the sight of the Egyptians, so that they lent unto them such things, and they spoiled the Egyptians. And the children of Israel journeyed, about six hundred thousand on foot that were men, beside children. And Moses took the bones of Joseph with him. And the LORD led the people through the way of the wilderness of the Red Sea, and went before them by day in a pillar of cloud and by night in a pillar of fire. Now the sojourning of the children of Israel in Egypt was 430 years. And at the end of the 430 years, even the selfsame day all the hosts of the LORD went out of Egypt.

2. The Red Sea.—And when it was told the king of Egypt that the people fled, he said, Why have we let Israel go from serving us. And he made ready his chariot, and took his people with him: and he took six hundred chosen chariots, and all the chariots of Egypt, and pursued after the children of Israel, and overtook them encamping by the sea. And the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and cried out unto the LORD. And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which He will shew to you; He shall fight for you, and ye shall hold your peace. And the LORD said

unto Moses, Wherefore criest thou unto Me? speak unto the children of Israel, that they go forward. But lift thou up thy rod, and stretch out thine hand over the sea, and divide it. And the Angel of God, which went BEFORE the camp of Israel, removed and went BEHIND them; and the pillar of the cloud went



between the camp of the Egyptians and the camp of Israel; and it was a cloud of darkness to them, but it gave light by night to these: so that the one came not near the other all the night. And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night,

and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. And the Egyptians pursued, and went in after them to the midst of the sea. And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned, and the LORD overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh, there remained not so much as one of them. Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. And Israel saw that great work which the LORD did. Then sang Moses and the children of Israel this song unto the LORD, and spake,

I will sing unto the LORD,
For He hath triumphed gloriously:
The horse and his rider
Hath He thrown into the sea.

And Miriam, the prophetess, the sister of Aaron, and the women answered them.

Sing ye to the LORD,
For He hath triumphed gloriously:
The horse and his rider
Hath He thrown into the sea.

Texts.—1 Pet. 5: 5. God resisteth the proud, and giveth grace to the humble.—Ps. 73: 19. How are they brought into desolation, as in a moment! they are utterly consumed with terror.

I, the Lord thy God, am a jealous God. (Conclusion of the Commandments).

Questions.—1. Which was the last plague God sent upon Pharaoh and his people? 2. What was its effect upon Pharaoh? 3. What did the Israelites take with them? 4. What did they do with it? 5. What did they borrow of the Egyptians upon the Lord's command? 6. How large was the number of Israelites who left Egypt? 7. How many years had they lived there? 8. How many souls had gone down to Egypt with Jacob? 9. Whose remains did Moses take with him to Canaan? 10. Which way did God lead Israel? 11. What did Israel see before it by day and by night? 12. Did Pharaoh regret what he had done? 13. What did he do?

14. Where did he overtake Israel? 15. Which way did the Lord say Israel should go? 16. What next took place? 17. Who went through the sea on dry ground? 18. When Moses again held his staff over the sea what happened? 19. Who perished in the Red sea? 20. How did the children of Israel celebrate their deliverance? [The Red sea lies between Egypt and Arabia].

22. ISRAEL IN THE WILDERNESS.

(EXODUS 16, 17.)

1. The Quails.—So Moses brought Israel from the Red sea, into the wilderness of Shur; and they went three days in the wilderness, and found no water. And when they came to **Marah**, they could not drink of the waters, for they were bitter. And the people murmured against Moses, saying, What shall we drink? And he cried unto the LORD; and the LORD shewed him a tree, which when he had cast into the waters, the waters were made sweet. And the LORD said, **I am the Lord that healeth thee.** And they came to **ELIM** where were twelve wells of water and seventy palm trees. And from Elim they came unto the wilderness of **SIN**. And the whole congregation of the children of Israel murmured against Moses and Aaron, and said unto them, Would to God we had died in the land of Egypt, when we sat by the flesh pots, and did eat bread to the full; for ye have brought us into this wilderness, to kill us with hunger. And the LORD said unto Moses, I have heard the murmurings of the children of Israel: say unto them, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the LORD your God. And in the evening **quails** came up and covered the camp.

2. The Manna.—And in the morning, when the dew was gone, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, It is **manna**. And Moses said unto them, This is the bread which the LORD hath given you to eat. Gather of it every man according to his eating. And the children of Israel gathered, some more, some less. And when they did measure it, he that gathered

much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating. And Moses said, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank. And they gathered it every morning: and when the sun waxed hot it melted. And Moses said, To-morrow is the holy sabbath unto the LORD: that which remaineth over lay up for you, to be kept until the morning. Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none. And on the sixth day they gathered twice as much. And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. And there went out some of the people on the seventh day for to gather, and they found none. **Manna** was like coriander seed, white; and the taste of it was like wafers made with honey. And Moses said to Aaron, Take a pot full of manna and lay it up before the LORD to be kept for your generations. And the children of Israel did eat manna 40 years until they came unto the borders of the land of Canaan.

3. Water from the Rock.—And Israel journeyed from the wilderness of Sin, and pitched in **Rephidim**. And there was no water. Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me. And the LORD said unto Moses, Thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so. And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they **TEMPTED** the LORD, saying, Is the LORD among us, or not?

4. The Amalekites.—Then came **AMALEK**, and fought with Israel in **REPHIDIM**. And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to-morrow I will stand on the top of the hill with the rod of God in mine hand. So Joshua did as Moses had said to him, and Moses, Aaron, and Hur went up to the top of the hill. And when Moses held up

his hand, Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and Aaron and Hur stayed up his hands, the one on the one side, and the



other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek with the edge of the sword.

Texts.—Ps. 23. The LORD is my shepherd, I shall not want, etc.—Ps. 145: 15. The eyes of all wait upon Thee, Lord.—Matth. 6: 31, 32. Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

Give us this day our daily bread. (4th Petition).

Questions.—1. How many days did the Israelites wander in the wilderness without finding water? 2. How was the water at Marah? 3. What did the people do when they could not drink the water? 4. How did Moses sweeten the bitter water? 5. What did the Lord say? 6. Where did the Israelites find twelve wells of water and seventy palm trees? 7. What did Israel demand with murmuring when in the wilderness of SIN? 8. How did God make provision for the people? 9. What did God give to Israel in the wilderness of Sin when they were in want of bread? 10. On what day were they not permitted to gather Manna? [11. Which is *our* Day of Rest? 12. What should we also avoid doing on Sunday?] 13. What was the Manna like? 14. What did the people lack in Rephidim? 15. Out of what did Moses strike water with his rod? 16. What was that place then called? 17. Who fought with Israel in Rephidim? 18. Who fought against Amalek with prayer? 19. Who stayed Moses' hands in his prayer against Amalek? [*Manna* means "What is this?"—The name is derived from the question asked by the people when they first saw it upon the ground. The ungrateful people speak of flesh-pots and great abundance, which, in the slavery of Egypt, they never possessed. The *Amalekites* were a warlike people living in the wilderness of Arabia.]

23. THE GIVING OF THE LAW ON SINAI.

(EXODUS 19—24.)

1. The Preparation.—In the third month, when the children of Israel were gone out of the land of Egypt, they came into the wilderness of Sinai, and camped there before Mount Sinai. And Moses went up, and the LORD called unto him, saying, Thus shalt thou say to Israel, Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto Myself. If ye will obey My voice, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine: and ye shall be unto Me a kingdom of priests, and a holy nation. And Moses called the elders of the people and laid before them all these words which

the LORD commanded him. And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses told the words of the people unto the LORD. And the LORD said, Sanctify the people to-day and to-morrow, and let them wash their clothes, and be ready against the third day: for the LORD will come down in the sight of all the people upon Mount Sinai. And thou shalt set bounds round about, saying, Take heed to yourselves, that ye go not up into the mount: whosoever toucheth the mount shall be surely put to death.

2. The Ten Commandments.—And on the third day in the morning, there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And Moses brought the people out of the camp to meet with God; and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And the voice of the trumpet sounded long, and waxed louder and louder. And God spake all these words, saying,

I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before Me; thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and shewing mercy unto thousands of them that love Me, and keep My commandments.

Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh His name in vain.

Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the

seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the LORD blessed the sabbath day, and hallowed it.

Honor thy father and thy mother, that thy days may be long upon the land which the LORD thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbor.

Thou shalt not covet thy neighbor's house.

Thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

And when the people heard and saw this, they fled and said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. And Moses said, Fear not: for God is come, that His fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was. And the LORD spake unto Moses, and Moses told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, All the words which the LORD hath said will we do.

3. The Covenant made.—And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men to offer sacrifices. And Moses took half of the blood of the sacrifices and put it in basins, and the other half he sprinkled on the altar. And he

took the book of the covenant, and read in the audience of the people. And when they said, All that the LORD hath said will we do, Moses took the blood and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.



And the LORD said unto Moses, Come up to Me into the mount. And Moses was in the mount 40 days and 40 nights. And the LORD gave him two tables of stone, the commandments, written with the finger of God.

Texts.—Micah. 6: 8. He hath showed thee, O man, what is good.—Gal. 3: 24. The law was our schoolmaster to bring us unto Christ.—Matth. 22: 37, 40. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, etc.

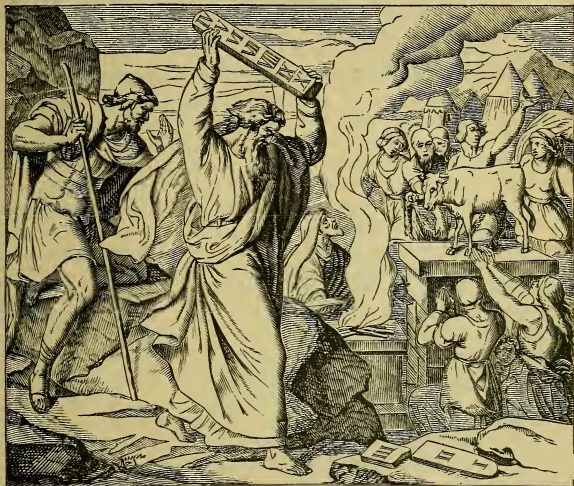
Question.—1. In what month did the children of Israel come into the wilderness of Sinai? 2. Who went up into the mountain? 3. What did the LORD say to Moses from the mountain? 4. What did Moses say to the elders of Israel when he came down from the mountain? 5. What did the people answer Moses? To whom did Moses tell the words of the people? 7. How were the people to prepare themselves? 8. What happened on the third day? 9. How many days after the arrival at Mt. Sinai did God give Israel the law? 10. How many commandments did God give to Israel from Mt. Sinai? 11. Which is the 1, 2, 3, 4, etc., commandment (according to the Catechism)? 12. What effect did the thunder and lightning have on the people? 13. What promise did the people make? 14. How long was Moses in the mount? 15. What did God give to Moses? [The great wilderness in which the Israelites were is 200 miles long and 150 miles wide. In the southern portion of the Peninsula of Sinai are Mount Horeb and Mount Sinai, 7000 feet high.]

24. THE GOLDEN CALF.

(EXODUS 32—34).

1. The Golden Calf.—And when the people saw that Moses delayed to come down out of the mount, they said unto Aaron, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him. And Aaron said unto them, Break off the golden earrings of your wives, sons, and daughters, and bring them unto me. And he received them, and made it a molten calf. And they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt. And Aaron built an altar before it; and made proclamation, To-morrow is a feast to the LORD. And they rose up early on the morrow, and offered burnt offerings; and the people sat down to eat and to drink, and rose up to play. And the LORD said unto Moses, Go, get thee down; for thy people have corrupted themselves: they have turned aside quickly out of the way which I commanded them. I see this people is a stiff-necked people; now therefore let Me alone, that My wrath may wax hot against them, and that I

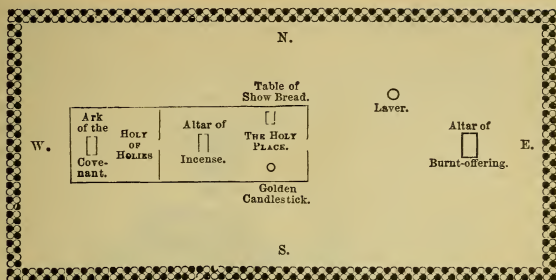
may consume them: and I will make of thee a great nation. And Moses besought the LORD his God, and said, LORD, why doth Thy wrath grow hot? Wherefore should the Egyptians say, For mischief did He bring them out, to slay them in the mountains. Remember Abraham, Isaac, and Israel, to whom Thou swarest, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever. And the LORD repented of the evil which He thought to do unto His people.



2. Moses' Zeal.—And Moses went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; and were the work of God, and the writing was the writing of God, graven upon the tables. And as soon as he came nigh unto the camp, he saw the calf, and the dancing: and Moses' anger grew hot, and he cast the tables

out of his hands, and brake them beneath the mount. And he took the calf and burnt it in the fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it. Then Moses stood in the gate of the camp, and said, Who is on the LORD's side? let him come unto me. And all the sons of Levi gathered themselves together unto him. And he said unto them, Thus saith the LORD, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, his companion, and his neighbor. And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.

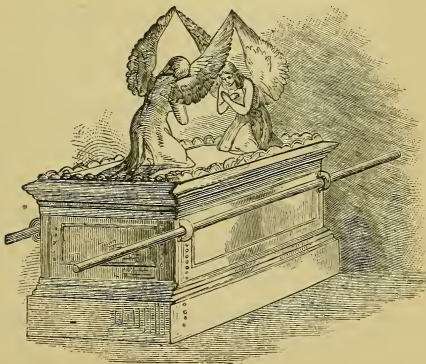
3. The Two Tables Renewed.—And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And the LORD said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakest. And Moses hewed two tables of stone like unto the first; and rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone. And the LORD descended in the cloud, and passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious longsuffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty. And Moses bowed his head and worshipped, and said, O Lord pardon our iniquity and our sin, and take us for Thine inheritance. And the Lord made a covenant that He would lead them into the land. And Moses was there with the LORD 40 days and 40 nights; he did neither eat bread, nor drink water. And when he came down from mount Sinai with the two tables in his hand, the skin of Moses' face shone, and he knew it not. And Aaron and the people were afraid to come nigh him. And Moses called unto them: and Aaron and all the rulers returned unto him. And Moses put a vail on his face when speaking with them. And he commanded them all that the LORD had spoken with him. But when Moses went in before the LORD to speak with Him he took the vail off, until he came out.



4. The Tabernacle.—And God commanded Moses to set up a **Tabernacle**. This was divided into the **HOLY PLACE** and the **MOST HOLY**.

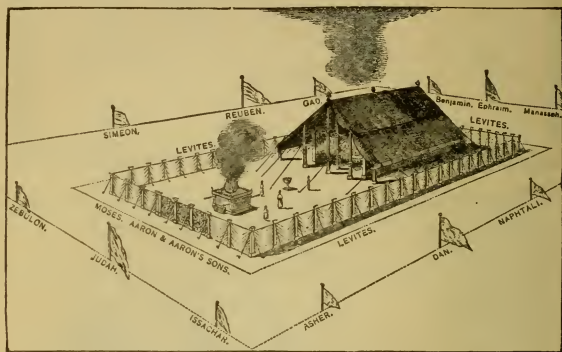
In the *Most Holy Place* stood the **ARK OF THE COVENANT** which contained the two tables of the law and the pot of Manna. The top of this **ARK OF GOD**, on which were two golden cherubim, was called the **MERCY SEAT**.

In the *Holy Place* stood the altar of incense, the golden candlestick and the table of shewbread.



In the *Court* which surrounded the tabernacle, stood the altar of burnt-offering and the brazen laver. The people of Israel observed the Sabbath,

the Passover, Pentecost, the Day of Atonement, and the Feast of Tabernacles. They also brought sacrifices, and had a High-priest, Priests and Levites. Aaron was consecrated as High-priest, and his sons as Priests. The children of Levi (the Levites) were appointed to the service of the tabernacle.



Form and arrangement of the Tabernacle, Camp, &c.

4. The Blessing.—And the LORD spake unto Moses, saying, Speak unto Aaron and unto his sons, saying, Ye shall put My name upon the children of Israel, and I will bless them, and thus shall ye bless them, saying unto them,

The LORD bless thee and keep thee:

The LORD make His face shine upon thee, and be gracious unto thee:

The LORD lift up His countenance upon thee, and give thee peace. (Numbers 6: 22-26).

Texts.—Ps. 78: 10. They kept not the covenant of God, and refused to walk in His law.—Matth. 4: 10. Thou shalt worship the LORD thy God, and Him only shalt thou serve.—1 Cor. 10: 7. Neither be ye idolaters, as were some of them.—Matth. 6: 14. Ye cannot serve God and Mammon.—John 4: 24. God is a Spirit, and they that worship Him, must worship Him in spirit and in truth,

Thou shalt not make unto thee any graven image, to worship it.
(I. Commandment).

Questions.—1. Which commandment did Israel transgress at Mt. Sinai? 2. What did Aaron say to the people? 3. Out of what was the golden calf cast? 4. What did the people say when they saw the golden calf? 5. What did Aaron build for the people? 6. What proclamation did he make? 7. What did God say to Moses in the mount when He saw what the people had done? 8. What prayer did Moses offer for the people? 9. What did Moses do with the two tables of the law, when he was angry on account of the people's sin? 10. What did he do with the golden calf? 11. What did Moses say to the people? 12. How many of those who turned from the Lord fell by the sword? 13. How were the two tables of the law restored? 14. How long was Moses in the mount? 15. How did his face look when he came down again. 16. What did God command Moses to make. 17. How was the tabernacle arranged? 18. Which is the only benediction with which God ever commanded to bless His people?

25. THE SPIES AND KORAH'S REBELLION.

(NUMBERS 13—16.)

1. The Spies.—The children of Israel camped a whole year at mount Sinai; then they journeyed into the wilderness of Paran. And the LORD said unto Moses, Send thou men to search the land of Canaan, of every tribe send one of the chief men. And Moses said to them, Go up and see the land, what it is, and the people that dwelleth therein, whether they be strong or weak, few or many. So they went up and searched the land from Zim unto Rehob. And they came to the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs. And they returned from searching of the land after 40 days, and said, We came unto the land; and surely it floweth with milk and honey; and this is the fruit of it. But we be not able to go up against the people; for they are stronger than we, and the cities are walled and very great; and there we saw giants; and we were in their sight as grasshoppers.

2. The People's Sin and Punishment.—And all the congregation lifted up their voice, and cried, and murmured against Moses and Aaron, and said, Would God that we had died in the



land of Egypt! or in this wilderness! And they said one to another, Let us make a captain, and let us return into Egypt. Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel. And **Joshua** and **Caleb** which were of them that searched the land said, The land which we passed through to search it, is an exceeding good land. If the LORD delight in us, then he will bring us into this land, Only rebel not ye against the LORD, neither fear ye the people of the land; the LORD is with us. But all the congregation bade stone them with stones. And the glory of the LORD appeared

in the tabernacle of the congregation before all the children of Israel. And the LORD said unto Moses, How long will this people provoke me? and how long will it be ere they believe Me, for all the signs which I have shewed among them? But as truly as I live, all the earth shall be filled with the glory of the LORD. Because all those men which have seen My glory, and My miracles, which I did in Egypt, and in the wilderness, and have tempted Me now these ten times, and have not hearkened to My voice; from twenty years old and upward, they shall not see the land which I sware unto their fathers, save CALEB and JOSHUA. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. And your children shall wander in the wilderness **40 years**, after the number of the **40 days** in which ye searched the land. I the LORD have said, I will surely do it. Thus the children of Israel wandered in the wilderness 40 years. —At that time Moses sang the 90th and 91st Psalms.

3. The Rebellion.—Now KORAH, of the tribe of Levi, and DATHAN and ABIRAM, of the tribe of Reuben, with 250 princes of the congregation, gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you; wherefore lift ye up yourselves above the congregation of the LORD? And when Moses heard it, he fell upon his face: and spake unto Korah and unto all his company, saying, Even to-morrow the LORD will shew who are His, and who is holy. Thou and all thy company are gathered together against the LORD: and what is Aaron, that ye murmur against him? And Moses sent to call Dathan and Abiram, which said, We will not come up: is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us? And the LORD spake unto Moses and unto Aaron, saying, Separate yourselves from among this congregation, that I may consume them in a moment. And they fell upon their faces, and said, O God, shall one man sin, and wilt Thou be wroth with all the congregation? And the LORD spake unto Moses, saying, Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan and Abiram. And Moses rose up and spake unto the congregation, saying, Depart, I pray you, from

the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins. And Moses said, Hereby ye shall know that the LORD hath sent me: If these men die the common death of all men, then the LORD hath not sent me. But if the LORD make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down alive into the pit: then ye shall understand that these men have provoked the LORD. And when he had said these words, the ground clave asunder that was under them: and the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. And all Israel that were round about them fled at the cry of them: for they said, Lest the earth swallow us up also. And there came out a fire from the LORD, and consumed the 250 men. And in proof that God had chosen Aaron, his rod budded, and blossomed and yielded almonds. And the rod was kept in the ark of God.

Texts.—Heb. 4: 11. Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief.—IIeb. 3: 17, 19. But with whom was He grieved 40 years, etc.—Gal. 6: 7. Be not deceived; God is not mocked.—Heb. 10: 31 It is a fearful thing to fall into the hands of the living God.—Psalm 90 and 91.

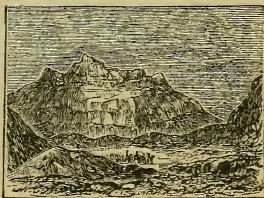
Thy will be done.—(3d Petition).

Questions.—1. How long had Israel camped at Mt. Sinai? 2. How many men were sent to search the land? 3. How many men from each tribe? 4. How many days were they gone? 5. What did they bring back? 6. What account did the spies give of the land, the cities and the inhabitants? 7. What did the people do after they had heard the spies? 8. To what country did they wish to return? 9. What did Joshua and Caleb then say? 10. What did the Lord say to Moses? 11. How many years did Israel have to wander in the wilderness? 12. What two men, of the 600,000 which went out from Egypt, were alone to enter Canaan? 13. Who then rebelled against Moses? 14. What punishment was inflicted on Korah and his adherents? 15. What did Aaron's rod do? 16. Where was this rod kept? [The valley of ESHCOL is near Hebron; it is called the valley of grapes, because they grow there in abundance. The spies searched the entire land, from the south to the far north.—On account of the people's murmuring the 40 DAYS spent in searching the land were followed, as a punishment, by 40 YEARS of wandering in the wilderness. The route of the journeyings of the children of Israel from the time they left KADESH until they returned to the same place nearly 40 years later is unknown and is indicated on the map (page 94) by a dotted line.]

25^a. THE WATER OF MERIBAH AND THE BRAZEN SERPENT

(NUMBERS 20, 21.)

1. The Water of Strife.—Near the end of the forty years, came the children of Israel into the desert of Zin in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there. And there was no water for the congregation: and they chode with Moses, saying, Would God that we had died when our brethren died before the LORD! And why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there? And Moses and Aaron fell upon their faces: and the glory of the LORD appeared, and the LORD said unto Moses, Take the rod, and gather thou the assembly together, thou and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water. And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock? And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also. And the LORD spake unto Moses and Aaron, Because ye believed Me not, and rebelled against My word at the water of Meribah (chiding), therefore ye shall not bring this congregation into the land which I have given them. And the LORD said unto Moses, Aaron shall not enter into the land which I have given unto the children of Israel. Take Aaron up unto **Mount Hor**, and he shall die there. And they went up into Mount Hor in the sight of all the congregation. And Aaron died there in the top of the mount. And all the congregation mourned for Aaron 30 days.



Mount Hor.

2. The Brazen Serpent.—And they journeyed from Mount Hor by the way of the Red sea, to compass the land of Edom:

and the soul of the people was much discouraged because of the way. And they spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither water; and our soul loatheth this light bread. And the LORD sent fiery serpents among the peo-



ple, and they bit the people; and many died. Therefore they came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that He may take the serpents from us. And Moses prayed for the people. And the LORD said unto Moses, Make thee a brazen serpent, and set it upon a pole: every one that is bitten, when

he looketh upon it, shall live. And Moses made a serpent of brass; and if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

Texts.—Ps. 106: 32. They angered him also at the waters of strife, so that it went ill with Moses for their sakes.—John 3: 14, 15. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life.—1 Cor. 10: 9. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

Questions.—1. Where did Miriam, Moses' sister, die? 2. What was wanting there? 3. What is the water called at which Israel chode and murmured? 4. What did the Lord command Moses to do at Meribah? 5. What punishment was pronounced against Moses and Aaron at Meribah? 6. Why did Moses and Aaron not enter the promised land? 7. On what mountain did Aaron die? 8. When did God send fiery serpents among the people? 9. What was Moses commanded to set up? 10. Who were healed from the bite of the fiery serpents? 11. Of what was the brazen serpent a type or image? (See Text above).

26. MOSES' LAST DAYS AND DEATH.

(DEUTERONOMY 1—34.)

1. Moses at the Border of Canaan.—And the children of Israel encamped in the plains of Moab by Jordan, opposite Jericho. And there was not left a man of them which Moses led out of Egypt, except **CALEB** and **JOSHUA**; for the LORD had said, They shall die in the wilderness. And the LORD said unto Moses, Get thee up into this mount Abarim, and see the land which I give unto the children of Israel. And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron was. Because ye trespassed against Me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin, thou shalt not go into the land. And Moses spake unto the LORD, saying, Let the LORD set a man over the congregation, that it be not as sheep which have no shepherd. And the LORD said unto Moses, Take thee **Joshua** the son of Nun, a man in whom is the spirit, and lay thine hand upon him; and set him before all the congregation, and give him a charge in their sight,

that all the congregation of the children of Israel may be obedient. And Moses did so.

2. Moses' Farewell.—And in the fortieth year, on the first day of the eleventh month, Moses spake unto the children of Israel, saying, Hear, O Israel: The LORD our God is one LORD. And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all His commandments, His BLESSINGS shall come on thee. The LORD shall open unto thee the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand. But if thou wilt not obey the voice of the LORD thy God, His CURSES shall come upon thee. Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out. And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and thou shalt fear day and night, and shalt not be sure of thy life. When the LORD thy God shall bring thee into the land, and hath cast out many nations before thee, thou shalt make no covenant, neither marriages with them, but shalt utterly destroy them. **The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken.** I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both you and your seed may live. And when Moses, the man of God, had ended these words, he blessed the twelve tribes of Israel.

3. Moses' Death.—And Moses went up unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho: and the LORD shewed him all the land unto the utmost sea, and said unto him, This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go

over thither. So Moses the servant of the LORD died according to the word of the LORD. And He buried him in a valley in the land of Moab, but no man knoweth of his sepulchre unto this day. And Moses was 120 years old when he died: his eye was not dim, nor his natural force abated. And the children of Israel wept for Moses 30 days. And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him. And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face.

Texts.—John 1: 17. The law was given by Moses, but grace and truth came by Jesus Christ.—Rev. 14: 13. Blessed are the dead which die in the Lord.—Dan. 12: 3. They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.

Questions.—1. Where did the Israelites encamp at the end of their wanderings in the wilderness? 2. What two men that went out of Egypt were permitted to enter Canaan? 3. What became of the rest of the 600,000 men? 4. Why was Moses not allowed to enter the promised land? 5. Whom did God give to the people as a leader instead of Moses? 6. What words of farewell did Moses speak to the people? 7. To whom should the Israelites teach God's Word? 8. On what conditions would blessings come upon the people? 9. When would curses come upon them? 10. What prophecy concerning the coming Saviour did Moses utter? 11. Whom did Moses call to record (witness) against the people? 12. What did Moses do to the twelve tribes of Israel when parting from them? 13. From what mountain did the LORD show Moses the land of Canaan? 14. Where did Moses die? 15. How old was Moses then? 16. What gift of God did Moses enjoy to the end of his life? 17. Who was then filled with the spirit of wisdom? [The wilderness of *Zin* borders on the mountains of Edom. This range is also called Mount Seir.—Israel wished to take the shorter route into the promised land. But the Edomites—descendants of Esau—would not permit them to pass through their land. So they passed entirely around the land of Edom into the country to the EAST of Jordan, also called Gilead. There *SIHON* the king of the Amorites, and the giant *OG*, king of Bashan, (Deut. 3: 11), were slain, and Israel took possession of their land.—The Moabite king *BALAK* wished *BALAAK* the Midianite—see Numbers 22–24—to curse Israel, but the Lord made him to bless them, and to utter the prophecy concerning the SAVIOUR: "There shall come a **Star** out of Jacob, and a Sceptre shall rise out of Israel. Out of Jacob shall **He** come that shall have dominion."—Moses gave the land to the East of Jordan to the tribes of **Reuben**, **Gad** and to half the tribe of **Manasseh**.]



The **Five Books of Moses** bear the following names:

The First Book—**GENESIS**, which means, The Creation, the Beginning.

The Second Book—**EXODUS**, the Going Out, of Egypt.

The Third Book—**LEVITICUS**, the Laws of the Levites.

The Fourth Book—**NUMBERS**, the numbering of the people of Israel.

The Fifth Book—**DEUTERONOMY**, the repetition of the Law.

27. ISRAEL ENTERS CANAAN.

(JOSHUA 1—7, 13.)

1. Joshua becomes Leader.—Now after the death of Moses the servant of the LORD, it came to pass, that the LORD spake unto Joshua, saying, Moses my servant is dead; now therefore arise, go over this Jordan, unto the land which I do give to the children of Israel. Only be thou strong and very courageous, that thou mayest do according to all the law, which Moses My servant commanded thee. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, then thou shalt make thy way prosperous, and then thou shalt have good success. Then Joshua commanded the officers of the people, saying, Within three days ye shall pass over this Jordan, to go in to possess the land, which the LORD your God giveth you. And they said, As we hearkened unto Moses, so will we hearken unto thee.

2. Spies sent to Jericho.—And Joshua sent out two men to spy secretly. And they came to Jericho and went into the house of Rahab and lodged there. And it was told the king of Jericho, saying, Behold, there came men in hither of the children of Israel to search out the country. And the king sent unto Rahab, saying, bring forth the men. And the woman had hid them on the roof of the house under the stalks of flax. And she said, I knew not whence they were: and when it was dark they went out. Pursue after them quickly, for ye shall overtake them. And the men pursued after them. And the woman came up to the men upon the roof and said, I know that the LORD hath

given you the land. Now therefore, I pray you, swear unto me, since I have shewed you kindness, that ye will also shew kindness unto my father's house; that ye will save alive my father, my mother, my brethren, and my sisters, and all that we have. And the men did so. Then she let them down by a cord through the window: for her house was upon the town wall.

3. Passing over Jordan.—So the two men returned to Joshua and said, Truly the LORD hath delivered into our hands all the land; for even all the inhabitants do faint because of us. And Joshua rose early in the morning, and the people came to JORDAN. And the priests that bare the ark of the covenant went before the people. And when the feet of the priests that bare the ark were dipped in the brim of the water, the waters which came down from above stood and rose up upon a heap; and those that went down toward the salt sea flowed off. And the people passed over right against Jericho. And the priests that bare the ark of the covenant stood firm on dry ground in the midst of Jordan, until all the Israelites passed over on dry ground. And when the priests that bare the ark of the covenant of the LORD were come up out of the midst of Jordan, and the soles of the priests' feet were lifted up unto the dry land, the waters of Jordan returned unto their place, and flowed over all his banks, as they did before. Thus the children of Israel entered the land of promise and encamped in Gilgal, east of Jericho. And Joshua set up twelve stones which they had taken out of Jordan, for a memorial. And the manna ceased; but they did eat of the corn of the land of Canaan.

4. Jericho Taken.—And the LORD said to Joshua, See I have given Jericho into thine hand. Let all your men of war go round about the city once. Thus shalt thou do six days. And seven priests shall bear before the ark seven trumpets: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down. And when Joshua had told the people, the seven priests bearing the seven trumpets passed on before the ark of the LORD. So they did six days. And on the seventh day, they rose early about the dawn-

ing of the day, and compassed the city seven times. And at the seventh time when the priests blew with the trumpets, Joshua said unto the people, Shout; for the LORD hath given you the city. And the city shall be accursed, and all that are therein, to the LORD: only Rahab shall live, and all that are with her in the house, because she hid the messengers that we sent. So the



people shouted with a great shout, and the wall fell down, so that the people went up into the city and took it.

5. Achan's Theft.—But Achan of the tribe of Judah took of the accursed thing. And the anger of the Lord was kindled against

Israel, and He said, Israel hath sinned. And Joshua brought one tribe of Israel after another, and Achan of the tribe of Judah was taken. And Joshua said, My son, give glory to the Lord, and tell me now what thou hast done; hide it not from me. And Achan answered Joshua, and said, Indeed I have sinned against the LORD. I saw among the spoils a goodly Babylonish garment, and 200 shekels of silver, and a wedge of gold, then I coveted them, and took them; and, behold, they are hid in the earth in my tent. So Joshua sent messengers, and they brought them to Joshua. And Joshua said, Why hast thou troubled us? the LORD shall trouble thee. And all Israel stoned him and raised over him a great heap of stones.

6. Sun and Moon stand still.—And five kings gathered themselves together and encamped at Gibeon. So Joshua ascended from Gilgal, and came upon them suddenly. And the LORD discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them. And as they fled from before Israel, the LORD cast down great hailstones from heaven upon them, and they died. Then spake Joshua, and said, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel.

Texts.—Psalm 94: 14. The LORD will not cast off His people, neither will He forsake His inheritance.—Habakkuk 2: 6. Woe to him that increaseth that which is not his! how long?

Thou shalt not steal. (7th Commandment.)

Questions.—1. What command did the Lord give Joshua? 2. What orders did Joshua issue to the officers? 3. Whom did he send secretly to Jericho? 4. Into whose house did they enter? 5. Where did Rahab hide the spies? 6. How did they escape? 7. What was their report? 8. How did Israel pass the River Jordan? 9. In what manner was Jericho taken? 10. Which day did the walls fall? 11. What did Achan do? 12. How was he punished? 13. How many kings gathered themselves together against Israel? 14. How did Joshua attack them? 15. And what did the Lord then do? 16. What wonderful event then transpired? 17. How long and

why did the sun and moon stand still? [The JORDAN is a river rising at Mt. Lebanon, near the foot of Mt. Hermor. It flows southward through the waters of Merom and the sea of Gennesareth, and empties into the Dead Sea.]

27^b. JOSHUA'S LAST DAYS AND DEATH.

(JOSHUA 23, 24.)

1. Division of the Land.—And Joshua overcame all the kings of the land, and divided it unto the tribes by lot, as the LORD had commanded Moses. But to the tribe of LEVI gave he no inheritance, for the tenth of the offerings of the people to the LORD, the God of Israel, is their inheritance. And there were given unto the Levites 48 cities among all the tribes of Israel. And they set up the tabernacle in SHILOH. And the bones of JOSEPH, which they brought up out of Egypt, buried they in SHECHEM.

2. Joshua's Exhortation.—And after the Lord had given rest unto Israel from all their enemies, Joshua called for all Israel, and said unto them, I am old and stricken in age: and ye have seen all that the LORD your God hath done unto all these nations, for He hath fought for you. Take good heed therefore unto yourselves, that ye love the LORD your God. Else if ye do go back, and cleave unto the remnant of these nations, they shall be snares and traps unto you, and scourges in your sides, until ye perish from off this good land. And, behold, this day I am going the way of all the earth: and ye know that not one thing hath failed of all the good things which the LORD spake concerning you; all are come to pass, and not one thing hath failed thereof. Therefore as all good things are come upon you, so shall the LORD bring upon you all evil things, when ye transgress the covenant of the LORD your God. Now therefore fear the LORD, and serve Him in sincerity and in truth; and if it seem evil unto you to serve the LORD, choose you this day whom ye will serve. **But as for me and my house, we will serve the Lord.** And the people answered and said, God forbid that we should forsake the LORD, to serve other gods; we also will serve the LORD; for He is God. So Joshua made a

covenant with the people that day, and set them a statute and an ordinance in Shechem. And Joshua, the servant of the Lord died, being 110 years old. And they buried him in Mount Ephraim.

Texts.—Hebr. 4: 8, 9. For if Jesus (that is Joshua) had given them rest, then would He not afterward have spoken of another day. There remaineth therefore a rest to the people of God.—Matth. 6: 24. No man can serve two masters.

Thou shalt have no other gods.—(I. Commandment).

Questions.—1. Under whose guidance did Joshua conquer the land? 2. How did he divide it? 3. What tribe received no land, and why? 4. How many cities were given to the Levites? 5. Whose remains were brought along from Egypt, and where were they buried? 6. What was Joshua's farewell exhortation to the people? 7. What decision did he demand? 8. Whom did Joshua declare he would serve? 9. What was the people's choice? 10. How old was Joshua when he died? [In seven years Joshua had overcome 31 kings, and conquered the whole land. Six cities of refuge were appointed to which anyone who had accidentally killed another could flee for protection, and a fair trial. These cities were Kedesh, Shechem and Hebron on the west; Golan, Ramoth-Gilead and Bezer on the east of Jordan.]

IV. THE PERIOD OF THE JUDGES.

(1427—1095 YEARS BEFORE CHRIST.)

28. GIDEON.

(JUDGES 2—7.)

1. The Judges.—And when Joshua, the servant of the LORD, had died, there arose another generation, which knew not the LORD, nor the works which He had done for Israel. And the children of Israel did evil in the sight of the Lord, and followed other gods. And the Lord delivered them into the hand of their enemies. And when the LORD raised them up judges, the LORD was with the judge, and delivered them out of the hand of their enemies. Some of these Judges in Israel were Othniel, Ehud, Barak, Deborah (the prophetess), Gideon, Abimelech, Jephthah, Samson, Eli and Samuel.

2. Gideon called.—And when the children of Israel cried



unto the LORD because of the Midianites, the angel of the Lord appeared to GIDEON. And Gideon threshed wheat by the winepress, to hide it from the Midianites. And the Angel said unto

him, The LORD is with thee, thou mighty man of valor. Go, and thou shalt save Israel from the Midianites. And Gideon said unto God, If Thou wilt save Israel by mine hand, behold, I will put a fleece of wool in the floor; and if the dew be on the fleece only, and it be dry upon all the earth besides, then shall I know that Thou wilt save Israel by mine hand. And it was so: for he rose up early on the morrow, and wringed the dew out of the fleece, a bowl full of water. And Gideon said unto God, I will try it but once again with the fleece: Let it be dry only upon the fleece, and upon all the ground let there be dew. And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

3. Gideon defeats the Midianites.—Then Gideon rose up early in the morning and all the people that were with him, 32,000 men. And the LORD said unto Gideon, The people that are with thee are too many for Me to give the Midianites into their hands, lest Israel vaunt themselves against Me, saying, Mine own hand hath saved me. Now therefore, proclaim in the ears of the people, saying, Whosoever is afraid, let him return. And there returned of the people 22,000, and there remained 10,000. And the LORD said unto Gideon, The people are yet too many; bring them down unto the water. Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink. And the number of them that lapped, putting their hand to their mouth, were 300 men. And the LORD said unto Gideon, By the 300 men that lapped will I save you, and let all the other people go every man unto his place. And the same night, the LORD said unto him, Arise, get thee down unto the host, and hear what they say. Then went he down with his servant. And the Midianites and the Amalekites lay along in the valley like grasshoppers for multitude; and their camels were without number, as the sand by the sea side for multitude. And there was a man that told a dream unto his fellow, and said, Behold, I dreamed, and, lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell. And his fellow answered and said, This is nothing else save the sword of Gideon, a man of Is-

rael: into his hand hath God delivered Midian. And Gideon worshipped, and returned to the host of Israel, and said, Arise; for the LORD hath delivered into your hand the host of Midian. And he divided the 300 men into three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers. And he said unto them, Look on me, and as I do, so shall ye do. So Gideon and the 100 men that were with him came to the newly set watch: and they blew the trumpets, and brake the pitchers that were in their hands. And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and cried, The sword of the LORD, and of Gideon. Then all the host of Midian ran, and cried, and fled; and the LORD set every man's sword against his fellow. Thus the Midianites were humbled before the children of Israel. Then the men of Israel said unto Gideon, Rule thou over us! But Gideon said, I will not rule over you: the LORD shall rule over you. And the country was in quietness 40 years, as long as Gideon lived.

Texts.—Jeremiah 2: 19. It is an evil thing that thou hast forsaken the LORD thy God.—Psalm 1. The godly and the ungodly.—Ps. 46: 1. God is our Refuge and Strength a very present help in trouble.—I. Samuel 14: 6. There is no restraint to the LORD to save by many or by few.

(The conclusion of the commandments).

Question.—1. What kind of a generation arose after Joshua's death? 2. What was Israel's sin? 3. How did the LORD punish it? 4. In what manner did He deliver them again? 5. By whom would God save Israel from the Midianites? 6. How was Gideon called to save Israel? 7. What were the signs he asked of God? 8. How many people were with him prepared for battle? 9. In what manner were the warriors selected, and how many? 10. Where was Gideon commanded to go before the battle and for what purpose? 11. What did he hear there? 12. On his return how did he divide his men? 13. How did he arm them for the fight? 14. What were then his orders? 15. On arriving at the camp of the Midianites what did Gideon do? 16. What was next done? 17. What effect had this attack on the Midianites? 18. After this victory what did Israel request of Gideon? 19. What was his reply? 20. How long did Israel have rest? [Often when the Israelites had sown, or their harvest was ready to be gathered in, the Midianites and Amalekites, people of the eastern desert, came in countless numbers to devour and carry off the fruits of the ground, and not only to rob but oppress and destroy their owners. It was on such an occasion that Gideon delivered Israel.]

29. SAMSON.

(JUDGES 13—16.)

1. Samson's Birth.—And the children of Israel did evil again in the sight of the LORD; and the LORD delivered them into the hand of the Philistines forty years. And there was a man of the Danites, whose name was Manoah. And the angel of the LORD appeared unto his wife, and said unto her, Behold now, thou shalt bear a son. And no razor shall come on his head: for the child shall be a Nazarite unto God, and he shall begin to deliver Israel out of the hand of the Philistines. And the woman bare a son, and called his name SAMSON: and the child grew, and the LORD blessed him.

2. Samson's Riddle.—And Samson went to the Philistines to take a wife. And as he went down with his father and mother, behold, a young lion roared against him. And the Spirit of the LORD came upon him, and he rent the lion as he would have rent a kid. And after a time he returned that way; and, behold, there was a swarm of bees and honey in the carcass of the lion. And he took thereof and did eat. And Samson made a marriage feast, and said to the guests, I will now put forth a riddle unto you: if ye can within the seven days of the feast find it out, then I will give you 30 sheets and 30 change of garments; but if ye cannot declare it me, then shall ye give me 30 sheets and 30 change of garments. And they said unto him, Put forth thy riddle, that we may hear it. And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not expound the riddle. And they said unto Samson's wife, Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire. And Samson's wife wept before him, and said, Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told it me. And she wept before him the seven days, and on the seventh day he told her; and she told the riddle to the children of her people. And the men said unto him, What is sweeter than honey? and what is stronger than a lion? And he said unto them, If ye had not ploughed with my heifer, ye had not found



out my riddle. And the Spirit of the LORD came upon him, and he went down to Ashkelon, and slew 30 men of them, and took their spoil, and gave change of garments unto them which expounded the riddle.

3. Revenge.—But in the time of the wheat harvest, Samson visited his wife. And her father said, I verily thought that thou hadst hated her; therefore I gave her to thy companion. And Samson went and caught 300 foxes, and turned tail to tail, and put a firebrand in the midst between two tails. And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks, and also

the standing corn, with the vineyards and olives. Then the Philistines said, Who hath done this? And they answered, Samson. Then the Philistines went up to fight against Judah. And the men of Judah bound Samson and brought him to the Philistines. And when he came, the Philistines shouted against him: and the Spirit of the LORD came upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands. And he found a new jawbone of an ass, and took it, and slew a thousand men therewith.

4. Samson Betrayed.—Then Samson went to Gaza. And the Gazites laid wait for him all night to kill him. And he arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put them upon his shoulders, and carried them up to the top of a hill that is before Hebron. And it came to pass afterward, that he loved a woman whose name was Delilah. And the lords of the Philistines came up unto her, and said unto her, Entice him, and see wherein his great strength lieth, and we will give thee every one of us eleven hundred pieces of silver. And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength lieth. And Samson said unto her, if they bind me with seven green withs, then shall I be weak, and be as another man. Then the lords of the Philistines brought up to her seven green withs, and she bound him with them. Now there were men lying in wait, abiding with her in the chamber. And she said unto him, The Philistines be upon thee, Samson. And he brake the withs, as a thread of tow is broken when it toucheth the fire. And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound. And he said unto her, If they bind me with new ropes then shall I be weak. Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines be upon thee, Samson. And he brake them from off his arms like a thread. And Delilah said unto him, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web. And she fastened it with

the pin, and said unto him, The Philistines be upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web. And she said unto him, How canst thou say, I love thee, when thine heart is not with me? Thou hast mocked me these three times, and hast not told me wherein thy great strength lieth. And when she pressed him daily with her words, his soul was vexed, that he told her all his heart, and said unto her, There hath not come a razor upon mine head; for I have been a Nazarite unto God, if I be shaven, then my strength will go from me. Then Delilah sent for the lords of the Philistines. And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him. But the Philistines took him and put out his eyes, and bound him with fetters of brass; and he did grind in the prison house.

5. Samson's Destruction.—Howbeit the hair of his head began to grow again. Then the lords of the Philistines gathered them together to offer a great sacrifice unto Dagon their god. And they called for Samson, and he made them sport: and they set him between the pillars. Now the house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof about 3000 men and women, that beheld while Samson made sport. And Samson called unto the LORD, and said, O Lord God, remember me, I pray thee, and strengthen me, only this once. And Samson took hold of the two middle pillars upon which the house stood, and said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life.

Texts.—Jer. 9: 23, 24.—Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD.

Questions.—1. By whom was Samson's birth foretold? 2. Why should not his hair be cut? 3. What was he to begin? 4. Where did Samson go

for a wife? 5. What met him on the way? 6. What did he do to it? 7. On his return what did he find in the carcass? 8. What riddle did he put to his wedding-guests? 9. What did he promise for the answer to it? 10. How were the Philistines enabled to expound the riddle? 11. Where did Samson get the garments which he had to give them? 12. How did Samson avenge the taking away of his wife? 13. What did the men of Judah do? 14. What harm did Samson then do to the Philistines and what was his weapon? 15. How did he escape from the city of Gaza? 16. Through whom did the Philistines try to discover wherein his great strength lay? 17. How often did Samson evade the truth? 18. What did he at last tell Delilah? 19. In what manner did Delilah betray Samson to the Philistines, and what did they do? 20. Did his strength ever return, and when? 21. On what occasion was he taken from prison to make sport for the Philistines? 22. How many were assembled in the house? 23. In what words did Samson call upon the LORD for assistance? 24. What was the last act of Samson's life? [The PHILISTINES dwelt in the south-western portion of Canaan. Some of their cities were Gaza, Ekron, Ashdod, Gath and Ashkelon.—A NAZARITE was a man or woman required by a vow to abstain from wine; to let the hair grow; not to enter a house containing a dead body, nor to be present at any funeral. This vow generally lasted eight days, sometimes a month, and sometimes during their whole lives. Perpetual Nazarites were consecrated as such by their parents from their birth, and continued all their lives in this state, neither drinking wine, nor cutting their hair.]

30. RUTH.

(THE BOOK OF RUTH 1—4.)

1. Ruth's Faithfulness to Naomi.—In the days when the Judges ruled, there was a famine in the land. And a man of Bethlehem named ELIMELECH went into the country of Moab with his wife NAOMI and two sons. And Elimelech died there. But his sons took them wives of the women of Moab; the name of the one was ORPAH and the name of the other RUTH. And when they had dwelt there about ten years, the sons both died. Then Naomi arose with her daughters-in-law, that she might return from the country of Moab. And on the way she said to them, Go, return; the Lord deal kindly with you, as ye have dealt with the dead, and with me. And they lifted up their voice, and wept: and Orpah kissed her mother-in-law, and returned; but Ruth clave unto her. And Naomi said, Return thou also. And Ruth said, Entreat me not to leave thee, for

whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: naught but death shall part thee and me.



2. Ruth, the Gleaner.—And when they came to Bethlehem, all the city was moved about them, and said, Is this Naomi? And she said unto them, Call me not Naomi (Joyful) call me Mara (Bitter): for the Almighty hath dealt very bitterly with me. I went out full, and the LORD hath brought me home again empty. And it was the time of the barley harvest. And

Ruth went and gleaned ears; and the field belonged to BOAZ, who was of the kindred of Elimelech, the husband of Naomi. And, behold, Boaz came from Bethlehem, and said unto the reapers, The LORD be with you. And they answered him, The LORD bless thee. Then said Boaz, Whose damsel is this? And the servant that was set over the reapers said, It is the Moabitish damsel that came back with Naomi. Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, but abide here fast by my maidens: on the field that they reap, go thou after them: and when thou art athirst, go unto the vessels, and drink; and at meal-time come thou hither and eat of the bread. Then she fell on her face and said, Why have I found grace in thine eyes, seeing I am a stranger? And Boaz said, It hath been shewed me all that thou hast done unto thy mother-in-law. A full reward be given thee of the Lord. And when she was risen up to glean, Boaz commanded his men, saying, Let her glean even among the sheaves. And let fall also some of the handfuls on purpose for her, that she may glean them, and rebuke her not.

3. Ruth, the Fore-mother of David.—So she gleaned in the field until evening; and came to her mother-in-law. And her mother-in-law said, Where hast thou gleaned to-day? And she said, The man's name is Boaz. And Naomi said, Blessed be he of the Lord. The man is one of our next kinsman. So Ruth gleaned unto the end of the harvest. And Naomi said, Boaz winnoweth barley to-night in the threshing floor; put thy raiment upon thee and get thee down to the floor. And she went down unto the floor, and did according to all that her mother-in-law bade her, and said to Boaz, Spread thy skirt over thine handmaid; for thou art a near kinsman. And Boaz said, it is true that I am thy near kinsman: howbeit there is a kinsman nearer than I. If he will not do the part of a kinsman to thee, then will I do it, as the LORD liveth. And she came to her mother-in-law and told her all. Then said she, Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day. Then went Boaz and said to the kinsman, Wilt thou redeem Elimelech's parcel of land? And he said, I cannot redeem it;

buy it for thee. So Boaz bought the land, and took Ruth to be his wife. And the Lord gave her a son, whom she called **BEED**. He was the father of **JESSE** who was the father of **DAVID**. And Ruth was the great-grandmother of King David.

Texts.—Ephes. 6: 2, 3. Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth.—Prov. 19: 17. He that hath pity upon the poor lendeth unto the **LORD**; and that which he hath given will He pay him again. (4th Commandment).

Questions.—1. To what country did Elimelech go to escape the famine? 2. What was his wife's name? 3. Whom did his sons marry? 4. To what place did Naomi return with her daughters-in-law after the death of the sons? 5. Which of the two daughters-in-law returned to Moab? 6. What was Ruth's noble reply when advised by Naomi also to return? 7. With what words did the people of Bethlehem receive Naomi? 8. What was her reply? 9. What did Ruth do at the time of harvest? 10. In whose field did she glean? 11. To whom was Boaz kinsman? 12. What did Boaz say to Ruth? 13. What was her reply? 14. To whom did Naomi send Ruth after the harvest was over? 15. Whose wife did she become? 16. Of what king was Ruth the great-grandmother? [**BETHLEHEM** was formerly called Ephrath, and is the birthplace of Jesus, who also decended from Boaz and Ruth.]

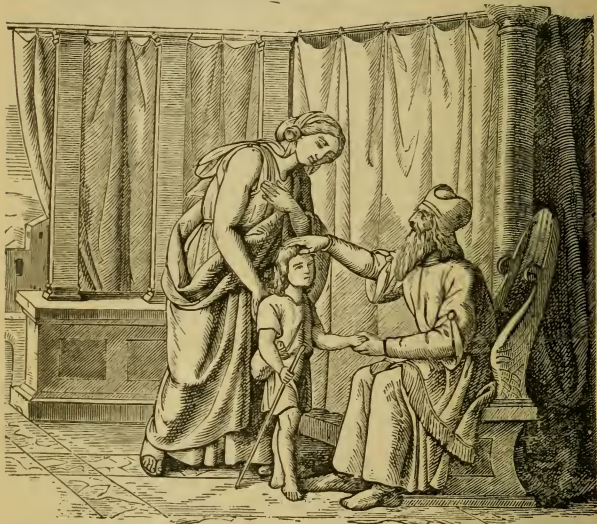
31. ELI AND SAMUEL.

(I. SAMUEL 14.)

1. Hannah's Prayer.—In the days of **ELI** the high priest there was a man of Ramath whose name was **ELKANAH**. His wife **HANNAH** had no children. And she went up to the house of the Lord in Shiloh. And she was in bitterness of soul, and prayed unto the **LORD**, and vowed a vow, and said, O **LORD** of hosts, if Thou wilt give unto Thine handmaid a man child, then I will give him unto the **LORD** all the days of his life. And it came to pass, as she continued praying before the **LORD**, that Eli marked her mouth. Now Hannah spake in her heart; her lips moved, but her voice was not heard: therefore Eli thought she had been drunken. And he said unto her, How long wilt thou be drunken? And Hannah answered and said, No, my lord, I am a woman of a sorrowful spirit: I have poured out my soul before the **LORD**. Then Eli answered and said, Go in peace:

and the God of Israel grant thee thy petition that thou hast asked of Him.

2. Samuel with Eli.—And Hannah bare a son, and called his name SAMUEL, saying, Because I have asked him of the LORD. And when she had weaned him, she brought him to the house of the LORD at SHILOH, and said to Eli, I am the woman



that prayed for this child; and the LORD hath given me my petition. Therefore as long as he liveth he shall be lent to the LORD. And Hannah praised the LORD. And the child did minister unto the LORD before Eli the priest.

3. Eli's wicked Sons.—Now the sons of Eli were sons of Belial; they knew not the LORD, and made men to abhor the offering of the LORD. And Eli was very old, and heard all that

his sons did. And he said unto them, Why do ye such things? Nay, my sons; for it is no good report that I hear. But they hearkened not unto the voice of their father. And the child Samuel grew on and was in favor both with the LORD, and also with men. And at that time Samuel slept in the temple. And the LORD called Samuel. And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down. And the LORD called yet again, Samuel! And Samuel arose and went to Eli, and said, Here am I; for thou didst call me. And he answered, I called not, my son; lie down again. And the LORD called Samuel again the third time. And he arose and went to Eli, and said Here am I; for thou didst call me. And Eli perceived that the LORD had called the child. Therefore Eli said unto Samuel, Go; lie down: and if He call thee, thou shalt say, **Speak, LORD; for Thy servant heareth.** So Samuel went and lay down in his place. And the LORD came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for Thy servant heareth. And the LORD said to Samuel, Behold, I will perform against Eli all things which I have spoken concerning his house. For I have told him that I will judge his house forever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. And Samuel feared to show Eli the vision. Then Eli said, What is the thing that the LORD hath said unto thee? Hide it not from me. And Samuel told him every whit. And he said, It is the Lord: let Him do what seemeth Him good.

4. The Judgment.—Now Israel went out against the Philistines to battle. And the two sons of Eli, Hophni and Phinehas, were there with the Ark of the Covenant of God. And the Philistines fought, and Israel was smitten; and the Ark of God was taken; and the two sons of Eli were slain. And there ran a man of the army, and came to Shiloh with his clothes rent, and with earth upon his head, and told it to Eli; and all the city cried out. And when he made mention of the Ark of God, Eli fell from off his seat backward, and his neck brake, and he died. Now he was 98 years old, and had judged Israel 40 years.

5. Samuel as Judge.—And the LORD visited the Philistines

with many plagues on account of the Ark of the Covenant; so that they sent it back to the children of Israel. And it was taken to Kirjath-jearim. And Samuel spake unto all the house of Israel, saying, If ye do return unto the LORD with all your hearts, then put away the strange gods and serve the LORD only: and He will deliver you out of the hand of the Philistines. Then they put away the strange gods, and served the LORD only. And Samuel gathered all Israel together to Mizpeh, and cried unto the LORD for Israel; and the LORD heard him. And the LORD thundered with a great thunder upon the Philistines, and they were smitten, and they came no more into the coast of Israel. Then Samuel took a stone and set it up, and called it EBEN-EZER, saying, Hitherto hath the LORD helped us. And Samuel judged Israel all the days of his life.

Texts.—Proverbs 13: 24. He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.—Proverbs 1: 10. My son, if sinners entice thee, consent thou not.—Proverbs 8: 17. Those that seek me early shall find me.—I. Sam. 2: 30. Them that honor Me I will honor, and they that despise Me shall be lightly esteemed.

Honor thy father and thy mother. (4th Commandment.)

Questions.—1. What was the name of the woman whom Eli, the High-priest, found praying in the temple? 2. What did he think of her? 3. How did she answer him? 4. Did the Lord answer her prayer and how? 5. What name did she give to her son? 6. When the child was old enough where did she take him and for what purpose? 7. What kind of sons had Eli? 8. Whose displeasure did he incur by not punishing them for their sin? 9. What took place when Israel went to battle with the Philistines? 10. How did the information affect Eli? 11. Why did the Philistines send back the Ark of the Covenant? 12. What did Samuel then say to the house of Israel? 13. Where did he gather Israel together? 14. How did the LORD render aid in the overthrow of the Philistines? 15. What did Samuel then set up, and what did he call it? 16. How long was Samuel judge in Israel? [Eli was high-priest and judge.—At that time the TABERNACLE stood at Shiloh; afterwards it was at Bethel, Nob, Gibeon, and at last a temple was built in Jerusalem.—In the ARK OF GOD were the two tables of the law, a pot of manna, and Aaron's rod which had blossomed and yielded almonds. The Ark was often taken into battle.—The JUDGES of Israel were not such officers as our judges are; but they were men who in times of great need were called of God to save the people of Israel from their enemies.—Heathen gods were: BAAL, the sun, and ASHTORETH, the moon, among the Canaanites; PAAL-PEOR among the Midianites; DAGON among the Phi-

listines and MOLOCH among the Moabites and Ammonites. Human beings were sacrificed to Moloch. It was of brass, hollow within ; its face was that of an ox and its hands were stretched forth. A fire was kindled in the image, little children were cast alive into its red-hot arms and thus destroyed. The Jews, when they had forsaken God sacrificed their children to Moloch in the valley of Hinnom, to the south of Jerusalem. By this idolatry the people provoked God to anger, so that He stirred up enemies against them, and gave Israel into their hands.—Moloch is also called Molech, Milcom, and Malcham in the Bible.]



SACRIFICING TO MOLOCH.

V. THE PERIOD OF THE FIRST THREE KINGS.

(1095—975 BEFORE CHRIST.)

32. SAUL, THE FIRST KING OF ISRAEL.

(I. SAMUEL 8—15.)

1. Israel desires a King.—And when Samuel was old, he made his sons judges over Israel. And they walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment. Then all the elders of Israel gathered themselves together, and said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations. But the thing displeased Samuel, and he prayed unto the LORD. And the LORD said unto Samuel, Hearken unto the

voice of the people, for they have not rejected thee, but they have rejected Me, that I should not reign over them.

2. Saul Anointed.—Now there was a man of Benjamin, whose name was Kish, and he had a son, whose name was SAUL, a choice young man, and a goodly; from his shoulders and upward he was higher than any of the people. And the asses of Kish were lost. And he said to Saul his son, Take one of the servants with thee, and go seek the asses. And he passed through mount Ephraim, but found them not. And when they came to Rama the servant said, Behold now, there is in this city a man of God, all that he saith cometh surely to pass: now let us go thither; peradventure he can shew us our way that we should go. And when they were come into the city, behold, Samuel came out against them. Now the LORD had told Samuel a day before Saul came, To-morrow about this time I will send thee a man, and thou shalt anoint him to be captain over My people Israel. And when Samuel saw Saul, the LORD said unto him, Behold this is the man. Then Saul said to Samuel, Tell me, I pray thee, where the seer's house is. And Samuel answered, I am the seer. As for thine asses that were lost, set not thy mind on them; for they are found. And on whom is all the desire of Israel? Is it not on thee, and on all thy father's house? And Saul remained with him over night. And the next day, they arose early, and went out both of them, abroad. Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, The LORD hath anointed thee to be captain over His inheritance. And when Saul went from Samuel, God gave him another heart.

3. Saul King. And Samuel called the people to Mizpeh, and said, Present yourselves before the LORD by your tribes, and by your thousands. And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken. When he had caused the tribe of Benjamin to come near by their families, Saul was taken. And they sought him. And, behold, he had hid himself among the stuff. And they fetched him thence: and when he stood among the people, he was higher than any of the people from his shoulders and upward. And Samuel said, See him whom the LORD hath chosen, that there is none like

him among all the people? And all the people shouted, and said, God save the king! But the children of Belial said, How shall this man save us? But Saul held his peace.

4. Saul's Heroism.—Then Nahash the Ammonite came up, and encamped against Jabesh-gilead, and said, On this condition will I make a covenant with you that I may thrust out all your right eyes. And he gave them seven days respite. And messengers came to Gibeah to Saul, who came after the herd out of the field. And when they told him the tidings of Jabesh, the Spirit of God came upon him, and he took a yoke of oxen, and hewed them in pieces, and sent them throughout all the coasts of Israel, saying, Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen. And the people came out with one consent, and slew the Ammonites, so that two of them were not left together. And the people said unto Samuel, Who is he that said, Shall Saul reign over us? bring the men, that we may put them to death. And Saul said, There shall not a man be put to death this day: for to-day the LORD hath wrought salvation in Israel.

5. Saul's Disobedience.—So Saul took the kingdom over Israel, and fought against all his enemies on every side.—Samuel also said to Saul, Go and smite Amalek, and **UTTERLY DESTROY** all that they have, and spare them not. And Saul smote the Amalekites, and took Agag their king alive. But Saul spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but everything that was vile and refuse, that they destroyed utterly. Then came the word of the LORD unto Samuel, saying, It repenteth me that I have set up Saul to be king: for he hath not performed My commandments. And Samuel came to Saul: and Saul said unto him, Blessed be thou of the LORD: I have performed the commandment of the LORD. And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? And Saul said, The people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God; and the rest we have utterly destroyed. Then Samuel said, Wherefore didst thou not obey the voice of the LORD? **Behold, to obey is better than sacri-**

rice, and to hearken than the fat of rams. Because thou hast rejected the word of the LORD, He hath also rejected thee from being king. Then Samuel went to Ramah, and came no more to see Saul until the day of his death. Nevertheless Samuel mourned for Saul.

Texts.—I. Chronicles 29: 12. Thou reignest over all: and in Thine hand is power and might; and in Thine hand it is to make great, and to give strength unto all.—Mark 12: 33. To love God with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices.

Thy kingdom come. (2d Petition.)

Questions.—1. When Samuel was old whom did he appoint as judges over Israel? 2. What was their sin? 3. What did the elders then desire of Samuel? 4. What were the LORD's words to Samuel? 5. Who went to seek his father's asses? 6. When he came to Ramah what did his servant suggest, and why? 7. What had the LORD told Samuel before Saul came? 8. When he came what did the LORD say? 9. What did Saul request? 10. What was Samuel's reply? 11. What did Samuel do to Saul before he allowed him to depart. 12. Where was Saul afterwards chosen King? 13. In what manner did Saul liberate the people of Jabesh-gilead? 14. On what occasion was Saul disobedient to the Lord? 15. How did he try to excuse his disobedience? 16. But what did God direct Samuel to tell him? [SAUL reigned from 1095–1055 before Christ.—JABESH-GILEAD was a city in Gilead, East of the Jordan, in the borders of the tribe of Manasseh, and about 70 miles from the place where Saul was when he heard of the siege.]

33. DAVID ANOINTED KING.

(I. SAMUEL 16.)

1. David Anointed.—And the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him? fill thine horn with oil, and go to JESSE the Beth-lehemite: for I have provided Me a king among his sons. And thou shalt anoint unto Me him whom I name unto thee. And Samuel did that which the LORD spake, and came to Beth-lehem, and called Jesse and his sons to a sacrifice. And when they were come, he looked on Eliab, Jesse's eldest son, and said, Surely the LORD's anointed is before Him. But the LORD said unto Samuel, Look

not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart. And Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chosen these. Are here all thy children? And he



said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him. And he sent, and brought him in. Now DAVID was ruddy, and of a beautiful countenance, and goodly to look to. And the LORD said, Arise, anoint him: for this is he. Then Samuel took

the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward.

2. David the Harp-player.—But the Spirit of the LORD departed from Saul, and an evil spirit troubled him. And Saul said unto his servants, Provide me now a man that can play well, and bring him to me. Then answered one of the servants, and said, Behold, I have seen a son of Jesse that is cunning in playing. Then Saul sent messengers unto Jesse, and said, Send me David thy son. And David came to Saul, and stood before him: and he loved him greatly; and he became his armor-bearer. And when the evil spirit was upon Saul, David took a harp, and played: so Saul was refreshed, and was well, and the evil spirit departed from him.

Texts.—I. Chron. 28: 9. If thou seek the Lord He will be found of thee; but if thou forsake Him, He will cast thee off forever.—I. Chron. 29: 17. I know also, my God, that Thou triest the heart, and hast pleasure in uprightness.—Luke 1: 52. He hath put down the mighty from their seats, and exalted them of low degree.

Questions.—1. Where did God send Samuel and for what purpose? 2. Whom did he call to a sacrifice? 3. When Samuel looked upon Jesse's eldest son what did he think? 4. But what did the Lord tell him? 5. How many sons did Jesse present to Samuel? 6. Finding that none of these was the chosen one, what did Samuel say? 7. What was Jesse's reply? 8. What then did Samuel request? 9. What was the name of the youngest son of Jesse? 10. When he came, what did the Lord direct? 11. And what did Samuel do? 12. Why did Saul send for David?

34. DAVID AND GOLIATH.

(I. SAM. 17.)

1. Goliath's Haughtiness.—Now the Philistines gathered together their armies to battle, and stood on a mountain on the one side, and Israel stood on a mountain on the other side: and there was a valley between them. And there went out of the camp of the Philistines, a giant named GOLIATH, whose height was six cubits and a span. And he had a helmet of brass upon his head, and he was armed with a coat of mail; and he had

greaves of brass upon his legs, and a target of brass between his shoulders. And the staff of his spear was like a weaver's beam; and one bearing a shield went before him. And he stood and cried unto the armies of Israel, and said, Why are ye come out to battle? choose you a man for you, and let him come down to me. If he be able to kill me, then will we be your servants: but if I kill him, then shall ye be our servants. I defy the armies of Israel this day! When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

2. David's Courage.—And the three eldest sons of Jesse went and followed Saul to the battle. But David went and returned from Saul to feed his father's sheep at Beth-lehem. And the Philistine drew near morning and evening, and presented himself forty days. And Jesse said unto David his son, Take now for thy brethren these ten loaves, and run to the camp and look how thy brethren fare. And David rose up early in the morning, and ran to the army, and saluted his brethren. And as he talked with them, behold, there came up Goliath, and spake as before. And all the men of Israel, when they saw the man, fled from him, and were sore afraid. And David spake to the men, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God? And the people answered him after this manner, saying, The man who killeth him, the king will enrich him with great riches, and will give him his daughter. And when the words were heard which David spake, they told them to Saul: and he sent for him. And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine. And Saul said to David, Thou art not able to go for thou art but a youth, and he a man of war from his youth. And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: and I went out after him, and slew him. Thy servant slew both the lion and the bear. The Lord that delivered me from the lion and the bear, He will deliver me out of the hand of this Philistine.

3. David's Victory.—And Saul said unto David. Go, and

the LORD be with thee. And Saul armed David with his armor, and he put a helmet of brass upon his head; also he armed him with a coat of mail. And David girded his sword upon his armor, and he essayed to go. And David said unto Saul, I cannot go with these; for I have not proved them. And David put



them off him. And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag, and his sling was in his hand: and he drew near to the Philistine. And when the Philistine saw David, he disdained him; and said am I a dog, that thou comest to me with staves? And he cursed David and said, Come to me, and I will give thy

flesh unto the fowls of the air, and to the beasts of the field. Then said David to the Philistine, Thou comest to me with a sword, a spear, and a shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied. This day will the LORD deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. And when the Philistine drew nigh, David hasted, and ran toward the Philistine. And he put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth. But there was no sword in the hand of David. Therefore he ran, and stood upon the Philistine, and took his sword, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled. And the men of Israel arose, and pursued them and slew them.

Texts.—I. Peter 5: 5. God resisteth the proud and giveth grace to the humble.—Ps. 46: 1. God is our Refuge and Strength, a very present help in trouble.—Ps. 56: 11. In God have I put my trust: I will not be afraid what man can do unto me.

For Thine is the kingdom, and the power, and the glory.

Questions.—1. How were the armies of the Israelites and the Philistines arranged for battle? 2. Who came forth from the camp of the Philistines? 3. What had he to say? 4. What effect had these words? 5. About this time who came into the camp of Israel? 6. What were David's remarks to king Saul? 7. What was Saul's rejoinder? 8. What did David then relate to the king? 9. With what armor did Saul gird him for the fight? 10. What did David choose in preference? 11. With what words did Goliath meet David? 12. How did David answer him, and what did he do? 13. What took place after the giant was killed?

35. DAVID AND JONATHAN.

(I. SAMUEL 18—20.)

1. Jonathan's Friendship.—And when David was returned from the slaughter of Goliath the Philistine, the soul of Jonathan

the son of Saul was knit with the soul of David, and Jonathan loved him as his own soul. And Saul took him that day, and would let him go no more home to his father's house. Then Jonathan and David made a covenant because he loved him as his own soul.

2. Saul's Enmity.—And it came to pass that the women came out of all the cities with singing and with instruments of music to meet King Saul. And they sang, Saul hath slain his thousands, and David his ten thousands! And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me but thousands: and what can he have more but the kingdom? And Saul eyed David from that day and forward. And on the morrow, the evil spirit from God came upon Saul, and David played with his hand, as at other times: and there was a javelin in Saul's hand. And he cast the javelin; for he said, I will smite David even to the wall with it. And David avoided out of his presence twice. And Saul was afraid of David, because the LORD was with him, and was departed from Saul. Therefore Saul removed him from him, and made him his captain over a thousand. And David behaved himself wisely in all his ways; and the LORD was with him. And Saul gave him MICHAL his daughter to wife.

3. Jonathan's Faithfulness.—And Saul spake to Jonathan his son, and to all his servants, that they should kill David. And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant David; because he hath not sinned against thee, and because his works have been to thee-ward very good: for he did put his life in his hand, and slew the Philistine. Thou sawest it, and didst rejoice: wherefore then wilt thou sin against innocent blood? And Saul sware, As the LORD liveth, he shall not be slain. And the evil spirit from the LORD was upon Saul, as he sat in his house with his javelin in his hand: and David played the harp with his hand. And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night.—And David came and said before Jonathan, What have I done? what is mine iniquity? and what is my sin before ~~thy~~

father, that he seeketh my life? Truly, as the LORD liveth, there is but a step between me and death. And Jonathan said, When I have sounded my father, if there be good toward thee or evil, then



I will shew it thee. In three days come and hide thyself; and I will shoot three arrows, as though I shot at a mark. And I will send a lad, saying, Go, find out the arrows. If I say unto the lad, Behold, the arrows are on THIS side of thee, then come thou: for there is peace to thee and no hurt. But if I say, Behold, the arrows are BEYOND thee; go thy way: for the LORD hath sent thee away. And as touching the matter which thou and I have spoken of, behold, the LORD be between thee and me for ever. So David hid himself in the field.

And when the New Moon was come, the king sat him down to eat meat. And David's place was empty. And Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat? And Jonathan sought to excuse David. Then Saul's anger was kindled against Jonathan, and he said unto him, Thou son of the perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own confusion. For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die. And Jonathan answered, Wherefore shall he be slain? what hath he done? And Saul cast a javelin at him to smite him: whereby Jonathan knew that it was determined of his father to slay David.

And in the morning, Jonathan went out into the field at the time appointed with David, and a little lad with him. And as the lad ran, he shot an arrow beyond him, and said, is not the arrow BEYOND thee? Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master; but he knew not anything of the matter. And Jonathan gave his artillery unto his lad, and said unto him, Go, carry them to the city. And as soon as the lad was gone, David arose, and they kissed one another, and wept one with another, but David most of all. And Jonathan said to David, Go in peace, for as much as we have sworn both of us in the name of the LORD, saying, The LORD be between me and thee, and between my seed and thy seed for ever. And he arose and departed: and Jonathan went into the city.

Texts.—Proverbs 17: 17. A friend loveth at all times, and a brother is born for adversity.—Psalm 91: 1, 2. He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the LORD, He is my refuge and my fortress: my God; in Him will I trust.

Thou shalt not kill. (5th Commandment.)

Apologize for him, speak well of him, and put the most charitable construction on all his actions. (8th Commandment.)

Questions.—1. With whom did David seal a covenant of friendship? 2. How was Saul disposed towards David, and why? 3. Whose daughter became David's wife, and what was her name? 4. In what manner did Saul seek to kill David? 5. Who pleaded for David? 6. What was the king's answer? 7. How did he afterwards break his oath? 8. How did Saul re-

prove Jonathan's friendship for David? 9. What two signs were agreed upon between Jonathan and David for the latter's safety? 10. Which sign did Jonathan give? 11. What were Jonathan's farewell words at their sad parting? 12. Which commandment had Saul repeatedly broken, and which had Jonathan so beautifully observed? [The NEW MOON was the first day of every month. It was observed as a festival on which solemn sacrifices were offered, and was proclaimed by the sound of the trumpet. (Psalm 81: 3.) The day was selected by tribes and families for making a sort of family entertainment, and for bringing their offerings to the LORD. David, the king's son-in-law, ought then, according to custom, to have been at the king's festal table, and Saul took his absence amiss.]

36. DAVID'S PERSECUTION AND SAUL'S DEATH.

(I. SAMUEL 21—31.)

1. The Flight.—Then came David to Nob, to Ahimelech the priest. And being hungry, the priest gave him the shewbread, for there was no other bread there. And David said, Is there not here under thine hand spear or sword? And the priest said, The sword of Goliath the Philistine, whom thou slewest, is here: if thou wilt take that, take it. And David said, There is none like that; give it me. And David arose and fled from Saul. And about 400 men gathered themselves unto him; and he became a captain over them.

2. Doeg, the Traitor.—And Saul said unto his servants, All of you have conspired against me, and there is none that sheweth me that my son hath made a league with the son of Jesse. Then answered DOEG the Edomite, I saw the son of Jesse coming to Ahimelech. And he gave him victuals and the sword of Goliath. Then the king sent to call Ahimelech and the priests that were with him. And the king commanded his footmen to slay the priests. But they would not lay their hand upon the priests of the LORD. And the king said to Doeg, Turn thou, and fall upon the priests. And Doeg slew the priests, 85 persons.

3. David's Magnanimity.—And it was told Saul, Behold, David is in the wilderness of EN-GEDI. And Saul took 3000 chosen men, and went to seek David. And he came by the way where was a cave; and Saul went in; and David and his men remained in the sides of the cave. And the men of David said,

Behold, this is the day in which the LORD will deliver thine enemy into thine hand. Then David arose, and cut off the skirt of Saul's robe privily. And he said unto his men, The LORD forbid that I should stretch forth mine hand against my master, seeing he is the anointed of the LORD. And when Saul rose up out of the cave, David also went out and cried after Saul, saying, My lord the king! Behold, this day thine eyes have seen how that the LORD had delivered thee to-day into mine hand. Yea, see the skirt of thy robe in my hand. The LORD judge between me and thee; but mine hand shall not be upon thee. And Saul wept, and said, My son David, thou art more righteous than I. The LORD reward thee good for that thou hast done unto me this day. And Saul went home.—At this time **Samuel** died; and all the Israelites lamented him, and buried him at Ramah.

4. Saul Spared Again.—And when Saul heard that David was in the wilderness of ZIPH, he went with 3000 men to seek him. And David arose, came to the place where Saul had pitched: and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him. Then said Abishai to David, Let me smite him with the spear to the earth. And David said, Who can stretch forth his hand against the LORD's anointed and be guiltless? Take the spear and the cruse of water and let us go. Then David went over to the other side, and stood on the top of a hill, and cried, Answerest thou not, Abner? See where the king's spear is, and the cruse of water! And Saul knew David's voice and said, I have sinned: return, my son David; for I will no more do thee harm, because my soul was precious in thine eyes this day. But David arose and went into the land of the Philistines and dwelt with ACHISH, the king of Gath, one year and four months. And it was told Saul that David was fled to Gath: and he sought no more for him.

5. Saul's Death.—And it came to pass that the Philistines gathered their armies together to fight with Israel. And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled. And when Saul inquired of the LORD, the LORD answered him not. Now the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and



fell down slain in Mount Gilboa. And the Philistines slew Saul's three sons. And the battle went sore against Saul, and the archers hit him; and he was sore wounded. Then said Saul unto his armor-bearer, Draw thy sword, and thrust me through therewith; lest the Philistines come and thrust me through, and abuse me. But his armor-bearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it. And when his armor-bearer saw that Saul was dead, he fell likewise upon his sword, and died with him. And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen. And they cut off his head, and fastened his body to the wall of Beth-shan. And when the in-

habitants of Jabesh-gilead heard of that which the Philistines had done to Saul, they arose and took the bodies of Saul and his sons from the wall of Beth-shan, and came to Jabesh, and burnt them there. And they took their bones, and buried them under a tree at Jabesh, and fasted seven days. And David lamented over Saul and Jonathan, saying, Ye daughters of Israel weep over Saul. How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thine high places. I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me; thy love to me was wonderful.

Texts.—Psalm 23: 4. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me.—Matth. 5: 44, 45. Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven.—Matth. 5: 5. Blessed are the meek: for they shall inherit the earth.

Thou shalt not kill. (5th Commandment). “Not to betray.” (8th Commandment). Forgive us our trespasses as we forgive those that trespass against us. (5th Petition).

Questions.—1. Where and to whom did David go when hungry? 2. What did the priest give him? 3. Who informed against him? 4. What was the sad fate of Ahimelech and the other priests? 5. Where did Saul then seek David? 6. How did Saul fall into David's power? 7. What did the men of David advise? 8. Did David take their advice? 9. What did he say? 10. What did David when Saul left the cave? 11. What did Saul acknowledge? 12. In what manner did Saul fall into David's power a second time? 13. What did David this time? 14. What effect had this on Saul? 15. Whither did David go for safety? 16. What enemy fought with Israel? 17. How did the men of Israel fare? 18. What did Saul demand of his armor-bearer? 19. What then did Saul when he refused? 20. What was done with the bodies of Saul and his sons? 21. What was David's lamentation? [NOB was a city of priests near Jerusalem. In the tabernacle was the table of SHEW-BREAD on which stood continually twelve loaves of bread, according to the twelve tribes of Israel. On each Sabbath-day fresh loaves were placed upon the table. The old loaves were removed and eaten by the priests.—EN-GEDI was near the middle of the western shore of the Dead sea, 25 or 30 miles south-east of Jerusalem, a region full of rocks and caverns.—ZIPH lay four miles south-east of Hebron.—David fled to GATH, one of the cities of the Philistines, and the home of Goliath.—Saul visited and consulted the Witch at Endor. See I. Samuel 28.—MOUNT GILBOA is situated about 55 miles north of Jerusalem. And BETH-SHAN, or Beth-shean, is not far from Mt. Gilboa.—Saul reigned 40 years.]

37. DAVID MADE KING.

(II. SAMUEL 1—9.)

1. David at Hebron.—And David went up to **HEBRON**. And the men of Judah came, and there they anointed David king over the house of **JUDAH**. But Abner, the captain of Saul's host, took **ISH-BOSHETH** the son of Saul, and made him king over Israel. Now there was war between the house of Saul and the house of David seven years and six months. And when Abner and Ish-bosheth had died, then came all the tribes of Israel to David unto Hebron, and anointed David king over **ISRAEL**.

2. David at Jerusalem.—And the king and his men went to Jerusalem against the Jebusites, and took the strong-hold of Zion, and dwelt in the fort, and called it the City of David. But when the **PHILISTINES** heard it, they came up to seek David. And David went out against them, and smote them, for the **LORD** delivered them into his hand. And after this he smote the **MOABITES** and the children of **AMMON**, so that they became his servants and brought him gifts. And David also gat him a name when he smote the **SYRIANS**, and made all them of **EDOM** his servants, for the **LORD** preserved David whithersoever he went. And David gathered together all the chosen men of Israel, thirty thousand, and went with all the people to bring up the Ark of God from Kirjath-jearim. And they brought up the Ark of the **LORD** with shouting, and with the sound of the trumpet, and set it in his place, in the midst of the tabernacle that David had pitched for it: and David offered burnt offerings and peace offerings before the **LORD**.

3. Mephibosheth.—And David said, Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake? And it was said unto the king, Jonathan hath yet a son, which is lame on both his feet. Then king David sent and fetched him. Now when Mephibosheth, the son of Jonathan, was come unto David, he fell on his face, and did reverence. And David said unto him, Fear not: for I will surely show thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table

continually. So Mephibosheth dwelt in Jerusalem: and he did eat continually at the king's table.—David was 30 years old when he began to reign, and he reigned 40 years. In Hebron he reigned over Judah 7 years and 6 months: and in Jerusalem he reigned 33 years over all Israel and Judah.

Texts.—Isaiah 28: 29. The LORD is wonderful in counsel and excellent in working.—Psalm 37: 5. Commit thy way unto the LORD; trust also in Him; and He shall bring it to pass.

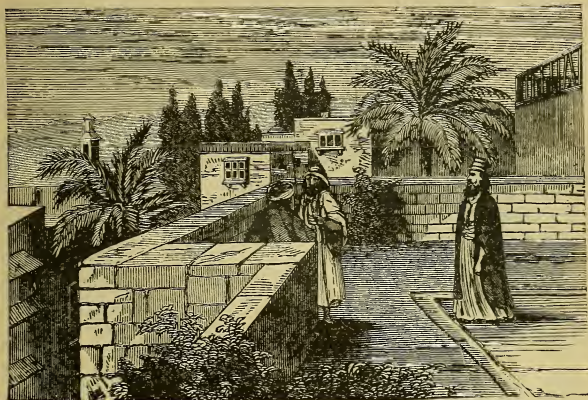
Questions.—1. Of what portion of the kingdom was David first made king? 2. Who was proclaimed king of the rest of Israel? 3. What took place after the death of Ishbosheth? 4. How did David obtain the stronghold of Zion and what did he call it? 5. What is here related of the Ark of God? 6. What generous act did David perform for Jonathan's sake? 7. How old was David when he was made king? 8. How long did he reign? 9. How long was he king at Hebron? 10. How long at Jerusalem? [DAVID reigned from the year 1055 to the year 1015 before Christ, a period of 40 years.—JERUSALEM was formerly the capitol city of the Jebusites, and was called JEBUS. In the days of Melchizedek its name was SALEM. (Psalm 76: 2.) David called it Jerusalem, that is, City of Peace.—David extended the borders of his kingdom to the River Euphrates.]

38. DAVID'S SIN AND REPENTANCE.

(II. SAMUEL 11, 12.)

1. David's Sin.—David sent Joab, the captain of his host, and all his army to battle against the children of AMMON, and besieged RABBAH. But David tarried at Jerusalem. And it came to pass that he walked upon the roof of his house, and saw BATHSHEBA the wife of Uriah. And he wanted her to be his wife. So he sent messengers and took her. And David wrote a letter to Joab saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die. And Joab did so. And when the men of the city went out and fought, there fell some of the servants of David; and Uriah died also. Then Joab sent and told David. And the wife of Uriah mourned for her husband. And when the mourning was past, she became David's wife.

2. David's Repentance.—But the thing displeased the



An Eastern House-Top.

LORD. And the LORD sent Nathan, the prophet, unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds: but the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd; but took the poor man's lamb and dressed it.—And David's anger was greatly kindled, and he said, As the LORD liveth, the man that hath done this thing shall surely die. And Nathan said to David, **Thou art the man.** Thus saith the LORD God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; wherefore hast thou despised the commandment of the LORD, to do evil in His sight? thou hast taken Uriah's wife to be thy wife, and hast

slain him with the sword of the children of Ammon. Now therefore the sword shall never depart from thine house. Behold, I will raise up evil against thee out of thine own house. And David repented, and said unto Nathan, **I HAVE SINNED AGAINST THE LORD.** And Nathan said unto David, **The LORD also hath put away thy sin; thou shalt not die.** But the child



that is born unto thee shall surely die. And Nathan departed unto his house. And the **LORD** struck the child of Bathsheba the wife of Uriah, and it was very sick and died. And Bathsheba bare another son, and he called his name **Solomon**: and the **LORD** loved him. And David placed him under the hand of Nathan, the prophet.

Texts.—I. Corinthians 10: 12. Let him that thinketh he standeth take heed lest he fall.—Proverbs 28: 13. He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.

Thou shalt not commit adultery. Thou shalt not kill. (6th and 5th Commandments). **Lead us not into temptation.** (6th Petition). **Confession. Office of the keys. Psalm 51.**

Questions.—1. For what purpose did David send forth Joab and all his army? 2. Whom did David see as he walked upon the roof of his house? 3. What was his desire? 4. What written orders did he send to his captain? 5. What was the result? 6. Whom did the Lord send unto David to show him his great sin? 7. What parable did Nathan relate to David? 8. What effect did this have on David, and what did he say? 9. What was Nathan's stern denunciation? 10. Upon this, how did David conduct himself? 11. When Nathan saw David's repentance what did he declare unto him? 12. What happened to their first child? 13. When the second son was born what name was given him? 14. Under whose care was he placed?

[At this time David wrote Psalm 51. The **Book of Psalms** comprises 150 Hymns. Of these 73 were written by King David and 12 by Asaph. Psalm 90 was written by Moses, Psalm 88 by Heman, Psalm 89 by Ethan. The authorship of the other Psalms is not definitely known. Some of them may also have been written by David, two of them (72 and 127) probably by Solomon. The seven **PENITENTIAL PSALMS** are Psalm 6, 32, 38, 51, 102, 130, 143.]

38^a. ABSALOM'S REBELLION.

(II. SAMUEL 14—19.)

1. Absalom's Treachery.—But in all Israel there was none so beautiful as Absalom: from the sole of his foot even to the crown of his head there was no blemish in him. And when he polled his head, the hair of his head weighed 200 shekels. And Absalom prepared him chariots and horses, and fifty men to run before him. And he rose up early, and stood beside the way of the gate: and when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, Of what city art thou? See, thy matters are good and right; but there is no man deputed of the king to hear thee. Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice! And when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him. And on this

manner did Absalom to all Israel and so stole the hearts of the men of Israel.

2. The Rebellion.—And Absalom went to **HEBRON** and sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron. And the conspiracy was strong; for the people increased continually with Absalom. And there came a messenger to David, saying, The hearts of the men of Israel are after Absalom. And David said unto his servants, Arise, and let us flee; for we shall not else escape from Absalom. And the king went forth, and all his household after him. And all the country wept aloud, and all the people went after him. And David passed over the brook Kidron and went up **MOUNT OLIVET**, and wept as he went up, and had his head covered, and he went barefoot. But **SHIMEI**, a man of the house of **Saul** came forth, and cursed David, and cast stones at him and said, Come out, come out, thou bloody man, and thou man of Belial! But David said, Let him curse, because the **LORD** hath said unto him, Curse David. And Absalom and all the men of Israel, came to Jerusalem.

3. Absalom Slain.—And David numbered the people that were with him, and set captains over them. And the king commanded them, saying, Deal gently with the young man, even with Absalom. So the people went out into the field against Israel: and the battle was in the wood of Ephraim; and the people of Israel were slain before the servants of David. And Absalom met the servants of David. And he rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that was under him went away. And a certain man told Joab. Then Joab took three darts, and thrust them through the heart of Absalom. And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab wanted to spare the people. And David sat between the two gates at Mahanaim. And when he heard that Absalom was dead, he wept and said, O my son Absalom! my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son.



Texts.—Proverbs 30: 17. The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.—Proverbs 19: 26. He that wasteth his father, and chaseth away his mother, is a son that causeth shame, and bringeth reproach.

Honor thy father and thy mother. (4th Commandment).

Questions.—1. Which of David's sons was the most beautiful to look upon, but had a false and treacherous heart? 2. What did he steal from his father, and in what manner? 3. Where did Absalom proclaim himself king? 4. When the news of the rebellion reached David, what did he advise? 5. Where did David and his household go? 6. On the way, who cursed him? 7. What said David to this? 8. At what place did the servants of David battle with the rebellious Israelites? 9. Who gained the victory? 10. What happened to Absalom? 11. What then did Joab? 12.

When David heard of Absalom's death, what were his words of lamentation? [The brook **Kidron** has its source near Jerusalem, flows through the vale of Kidron, which lies between Jerusalem and Mount Olivet, and empties into the Dead Sea. During the Summer it is dry.—**Mount Olivet** lies east of Jerusalem.]

39. SOLOMON.

(I. KINGS 2—11. I. CHRONICLES 28, 29.)

1. Solomon Anointed.—Now when king David was old and well stricken in years, he caused Zadok the priest, and Nathan the prophet, to anoint SOLOMON, the son of Bath-sheba, as king of Israel. And they blew the trumpet; and all the people said, God save king Solomon! Now when the days of David drew nigh that he should die, he charged Solomon his son, saying, I go the way of all the earth: be thou strong therefore, and shew thyself a man. And walk in the ways of the LORD thy God, to keep His statutes, commandments, judgments and testimonies, that thou mayest prosper in all that thou doest. Take heed now; for the LORD hath chosen thee to build a house for the sanctuary. And David gave to Solomon a pattern of the temple and of the chambers. Then the princes of Israel gave for the house of God gold, silver, brass, iron and precious stones; with perfect heart they offered willingly to the LORD. And David rejoiced with great joy, and blessed the LORD.—And David slept with his fathers, and was buried in the city of David. Then sat Solomon upon the throne of David his father; and his kingdom was established greatly.

2. Solomon's Choice.—And Solomon loved the LORD, walking in the statutes of David his father. And he went to Gibeon to sacrifice there. And in Gibeon the LORD appeared to Solomon in a dream by night: and God said, Ask what I shall give thee. And Solomon said, Thou hast shewed unto David my father great mercy, and hast given him a son to sit on his throne. And now, O LORD my God, Thou hast made Thy servant king: and I am but a little child: I know not how to go out or come in. Give therefore Thy servant a **wise and understanding heart** to judge Thy people, that I may discern between good

and bad. And the speech pleased the Lord, that Solomon had asked this thing. And God said, Because thou hast asked this thing, and hast not asked for long life; neither riches, behold, I have done according to thy word: lo, I have given thee a wise and an understanding heart. And I have also given thee that which thou hast not asked, both riches, and honor. And if thou wilt walk in My ways, as thy father David did walk, then



I will lengthen thy days. And Solomon awoke; and, behold, it was a dream. And he came to Jerusalem, and offered sacrifices to the LORD.

3. Solomon's Judgment.—Then came there two women unto the king. And the one said, O my lord, I and this woman dwell in one house; and her child died in the night; because she overlaid it. And she arose at midnight, and took my son from beside me, while I slept, and laid her dead child in my bosom. And when I rose in the morning to give my child suck, behold, it was dead; but when I had considered it in the morning, behold, it was not my son. And the other woman said, Nay; but the living is my son, and the dead is thy son. And the king said, Bring me a sword. And they brought a sword before the king. And he said, Divide the living child in two, and give half to the one, and half to the other. Then spake the woman whose the living child was, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine or thine, but divide it. Then the king answered and said, Give her [who would not have it slain] the living child; she is the mother thereof. And all Israel heard of the judgment, and they saw that the wisdom of God was in him to do judgment.

Texts.—Matth. 6: 33. Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you.—James 1: 5. If any of you lack wisdom, let him ask of God.

Prayer. (Catechism III. Part.)

Questions.—1. When king David had grown old, whom did he cause to be anointed king over Israel? 2. How did the people greet their new king? 3. What was David's dying charge to his son Solomon? 4. What was Solomon to erect unto the LORD? 5. Where was king David buried? 6. How did Solomon walk before the Lord? 7. Who appeared to Solomon at Gibeon? 8. What did Solomon petition from the LORD? 9. What did God give him? 10. What two persons came to king Solomon for justice? 11. What was their complaint? 12. What course did he pursue in order to determine to whom the child belonged? 13. What said the woman who brought the charge when the child was to be divided? 14. And the other, what were her cold words? 15. What was the king's decision? 16. What could Israel see from this judgment? [SOLOMON=Frederick, Man of Peace, Peaceful; he reigned 40 years, from 1015—975 years before Christ.—At GIBEON, north-west of Jerusalem the tabernacle stood at this time.]

40. THE BUILDING OF THE TEMPLE AND SOLOMON'S DEATH.

(I. KINGS 5-11.)

1. The Building of the Temple.—And Solomon made a covenant with Hiram, king of Tyre, that he should furnish him timber for the building of a house to the LORD at Jerusalem. So Hiram gave Solomon cedar trees and fir trees from Mount Lebanon as many as he desired: and Solomon gave wages and food to Hiram for his servants. And Solomon's builders and Hiram's builders did hew and prepare timber and stones to build the house. In the 480th year after the children of Israel were come out of Egypt, he began to build the house of the LORD. And the house which Solomon built for the Lord was 60 cubits in length, 20 cubits in breadth and 30 cubits in height. And the Most Holy Place he prepared in the house within, 20 cubits in length, and 20 cubits in breadth, and 29 cubits in the height thereof: and he overlaid it with pure gold. And the temple before it was 40 cubits long. And within the Most Holy Place he made two cherubim which stretched forth their wings, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house. And Solomon overlaid the cherubim and the floor and the whole house within and without with gold. In seven years the glorious temple was completed.

2. The Dedication of the Temple.—Then king Solomon assembled the elders and princes of Israel in Jerusalem, that they might bring up the Ark of the Covenant of the LORD out of the city of David, which is Zion, to the temple. And the priests and Levites carried the Ark of the LORD and all the holy vessels, and the king, and all the congregation of Israel went before the Ark and brought it to its place, to the Most Holy Place, under the wings of the cherubim. There was nothing in the ark save the two tables of stone, which Moses put there at Horeb. And when the priests were come out of the Holy Place, the cloud filled the house of the LORD, so that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house. And Solomon kneeled down and prayed, and



JERUSALEM, WITH THE TEMPLE IN THE FOREGROUND.

blessed all the congregation of Israel and praised God who kept His covenant and mercy with His people, and he praised Him whom all the heavens cannot contain, and who yet was pleased to dwell among men, and to be found of them in His temple.— And when Solomon had made an end of praying, he arose, and again blessed the people, and exhorted them to walk in the statutes and commandments of God. Then he offered sacrifice before the Lord, and made a feast for the people even fourteen days. And the people went home unto their tents joyful and glad of heart.

3. The Queen of Sheba.—And God gave Solomon very great wisdom, so that his wisdom excelled all the wisdom of Egypt, for he was wiser than all men, and his fame was in all nations round about. And he spake three thousand proverbs: and his songs were a thousand and five. And there came of all people to hear the wisdom of Solomon, from all kings of the earth. And when the queen of Sheba heard of the fame of Solomon, she came to Jerusalem with a very great train, with cameis that bare spices, and very much gold, and precious stones. And when the queen had seen all Solomon's wisdom and glory, she said to him, I believed not the report that I heard, until I came, and mine eyes had seen it; and, behold, the half was not told me; thy wisdom and prosperity exceedeth the fame which I heard. Happy are thy men, which stand continually before thee, and that hear thy wisdom. Blessed be the LORD thy God, which hath set thee on the throne of Israel. And she gave the king 120 talents of gold, and spices and precious stones. And Solomon gave unto her all her desire, whatsoever she asked, besides that which Solomon gave her of his royal bounty. So she turned and went to her own country.

4. Solomon's End.—But Solomon had many women of strange nations, and when Solomon was old they turned away his heart after other gods, and he did evil in the sight of the LORD. And the LORD was angry and said, Because thou hast not kept My covenant, I will rend the kingdom from thee. But for David's sake I will not do it until after thy death. And the time that Solomon reigned over Israel was 40 years. And he died and was buried in the city of David. And REHOBOAM his son reigned in his stead.

Texts.—Psalm 26: 8. LORD, I have loved the habitation of Thy house, and the place where Thine honor dwelleth.—Matthew 12: 38–42. Here is more than Solomon.

Thou shalt keep the Rest-day holy. (3d Commandment.)

Questions.—1. What important work did Solomon undertake? 2. Who assisted him, and how? 3. In what year was this important work begun? 4. What were the dimensions of the temple? 5. How large was the Most Holy Place, and how prepared? 6. In how many years was the temple finished? 7. Who were all assembled together at the dedication? 8. Can you give an account of the dedication? 9. How did the Lord manifest His presence? 10. What then did Solomon? 11. With what feelings did the people return to their tents? 12. What is said of the fame of Solomon's wisdom? 13. Who came to convince herself of his wisdom and glory? 14. What did she acknowledge? 15. By whom was Solomon led into sin? 16. What was his punishment? 17. How long had Solomon reigned? 18. Who succeeded him on the throne? [HIRAM was king of Tyre, in Phoenicia, north of Canaan.—CEDAR trees grew principally on MOUNT LEBANON, east of Tyre.—The TEMPLE was erected on MOUNT MORIAH in Jerusalem, the top of which was leveled and extended. It is believed to be the mountain on which Abraham offered Isaac. The magnificence of the temple was very great. According to a most moderate calculation the value of the precious materials used was *six-hundred millions of dollars*.—The presence of God upon the Ark of the Covenant was shown by a mysterious light, which was called the SHECHINAH.—SHEBA is in the southern part of Arabia.—A TALENT OF GOLD was worth \$24,309.00.—The **Writings of Solomon** which we possess in the Bible are: PROVERBS, ECCLESIASTES and the SONG OF SOLOMON. Probably also PSALMS 72 and 127.]

VI. FROM THE DIVISION OF THE KINGDOM TO THE CAPTIVITY AT BABYLON.

(975—588 YEARS BEFORE CHRIST.)

41. THE DIVISION OF THE KINGDOM.

(I. KINGS 12–14.)

1. Rehoboam.—And Rehoboam went to Shechem: for all Israel were come to Shechem to make him king. And Jeroboam and all the congregation of Israel came, and spake unto Reho-

boam, saying, Thy father made our yoke grievous: now therefore make thou the grievous service and the heavy yoke lighter, and we will serve thee. And king Rehoboam consulted with the old men, and said, How do ye advise that I may answer this people? And they said unto him, If thou wilt grant the request of this people this day, then they will be thy servants forever. But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him. And the young men said, Thus shalt thou speak unto this people, My little finger shall be thicker than my father's loins. My father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions. And Rehoboam answered the people roughly, after the counsel of the young men. Then the people said, What portion have we in David? To your tents, O Israel! So Israel rebelled against the house of David, and made JEROBOAM king over Israel. There was none that followed the house of David but the tribe of **Judah** with the tribe of **Benjamin**.

2. Jeroboam.—And Jeroboam said in his heart, Now shall the kingdom return to the house of David, if this people go up to do sacrifice in the house of the LORD at Jerusalem. And he made two **CALVES OF GOLD** and said unto the people, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in **BETHEL**, and the other put he in **DAN**. And this thing became a sin: for the people went to worship before the one, even unto Dan. And Jeroboam offered upon the altar which he had made at Bethel.

3. Jeroboam's wife with Ahijah.—At that time Abijah the son of Jeroboam fell sick. And Jeroboam said to his wife, Arise. and disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there is Ahijah the prophet, which told me that I should be king over this people. He shall tell thee what shall become of the child. And Jeroboam's wife did so. But Ahijah could not see by reason of his age. And the LORD said unto Ahijah, Behold, the wife of Jeroboam cometh: thus and thus shalt thou say unto her. And

as she came in at the door, Ahijah said, Come in, thou wife of Jeroboam; why feignest thou thyself to be another? for I am sent to thee with heavy tidings. Go, tell Jeroboam, Thus saith the LORD God of Israel, I exalted thee from among the people, and made thee prince over My people Israel, and rent the kingdom away from the house of David, and gave it thee: and yet thou hast not been as My servant David, who kept My commandments, and who followed Me with all his heart. Thou hast made thee other gods, therefore, behold, I will bring evil upon the house of Jeroboam, till it be all gone. Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the LORD hath spoken it. Arise, get thee to thine own house: and when thy feet enter into the city, the child shall die. And Jeroboam's wife arose, and departed, and came to Tirzah: and when she came to the threshold of the door, the child died.

Text.—Proverbs 15: 1. A soft answer turneth away wrath; but grievous words stir up anger.

Thou shalt have no other gods. (1st Commandment). God threatens to punish all who transgress these commandments.

Questions.—1. What king reigned after Solomon's death? 2. What did the people request of him? 3. To whom did he at first go for counsel? 4. What did the old men advise? 5. Did he act upon their advice? 6. Whose did he take in preference, and what answer did he give to the people? 7. What was the result? 8. Which two tribes remained with the house of David? 9. Whom did the other ten tribes choose as king? 10. In what manner did Jeroboam lead the people into idolatry? 11. To whom did Jeroboam send his wife on account of his son's illness? 12. How did Ahijah receive her, and what was his fearful prophecy? 13. What took place with the boy? [The SCORPIONS here spoken of were scourges (whips) armed with knobs like the joints of the tail of an animal called a scorpion; and like the sting of that animal occasioned extreme pain.—The Egyptians worshipped CALVES and bulls. It was there the children of Israel learned the idolatry which they practiced at Sinai and in this place.—BETHEL was on the southern and DAN on the northern border of the new kingdom.—The **Kingdom of Judah** (two tribes) and the **Kingdom of Israel** (ten tribes) were from this time forward at enmity with each other. The separation took place 975 years before Christ. The kingdom of Israel had 19 kings and was destroyed in 722 before Christ by Shalmaneser; the kingdom of Judah had 20 kings and was overthrown in 588 by Nebuchadnezzar.—During this period the prophets were sent by the LORD.]

42. THE PROPHET ELIJAH.

(I. KINGS 16.—II. KINGS 2.)

1. Elijah at the Brook Cherith.—AHAB, the son of Omri, was king over Israel, and did evil in the sight of the LORD above all that were before him. And he took to wife JEZEBEL the daughter of the king of the Zidonians, and served Baal, and worshipped him in Samaria. And ELIJAH THE TISHBITE said unto Ahab, As the LORD liveth, before whom I stand, there



shall not be dew nor rain these years, but according to my word. And the word of the LORD came unto him, saying, Get thee

hence, and hide thyself by the brook Cherith, that is before Jordan. And thou shalt drink of the brook; and I have commanded the ravens to feed thee there. So Elijah went and did according unto the word of the LORD: and dwelt by the brook Cherith. And the ravens brought him bread and flesh in the morning, and in the evening: and he drank of the brook. And after a while the brook dried up, because there had been no rain in the land. And the word of the LORD came unto him, saying, Arise, get thee to Zarephath, which belongeth to Zidon: behold, I have commanded a widow woman there to sustain thee.

2. Elijah at Zarephath.—So Elijah arose and went to Zarephath. And, behold, the widow woman was there gathering sticks: and he called to her, and said, Fetch me, I pray thee, a little water, that I may drink, and a morsel of bread. And she said, As the LORD liveth, I have not a cake, but a handful of meal, and a little oil: and, behold, I am gathering sticks, that I may go in and dress it for me and my son, that we may eat it, and die. And Elijah said unto her, Fear not; go and do as thou hast said: but make me a little cake first, and bring it unto me, and after make for thee and for thy son. For thus saith the LORD, The barrel of meal shall not waste, neither shall the cruse of oil fail. And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD.

3. The Widow's Son Restored.—And the widow's son fell sick; and his sickness was so sore, that there was no breath left in him. And she said unto Elijah, O thou man of God! art thou come unto me to call my sin to remembrance, and to slay my son? And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up, and laid him upon his own bed. And Elijah cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come into him again. And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived. And Elijah took the child, and brought him down out of the chamber and delivered him unto his mother: and Elijah said, See, thy son liveth. And the woman said to Elijah, Now by this I know

that thou art a man of God, and that the word of the LORD in thy mouth is truth.

Texts.—I. Peter 5: 7. Cast all your care upon Him; for He careth for you.—Psalm 3: 18, 19. Behold the eye of the LORD is upon them that fear Him, upon them that hope in His mercy; to deliver their soul from death, and to keep them alive in famine. (See Luke 4: 25, 26 and James 5: 17, 18.)

God's Providence. (I. Article).

Questions.—1. Who was the most wicked king that ever reigned in Israel? 2. Who was his wife, and where was she from? 3. Whom did they serve? 4. What prophet arose before the king? 5. What did he prophesy? 6. What did the LORD direct him to do? 7. In what manner did the LORD care for him at the brook Cherith? 8. When that was dry where did He send him? 9. On arriving there whom did he meet and what was she doing? 10. What did he ask of the widow? 11. What did she answer? 12. How did he comfort her? 13. How was the word of the LORD fulfilled? 14. What happened to the widow's son? 15. Where did Elijah carry him and what did he beseech of the LORD? 16. How did the LORD answer his prayer? [AHAB was the most wicked of all the kings of Israel. He introduced the service of the false god BAAL. SAMARIA, in central Palestine, was the capital city of his kingdom; here he reigned 22 years, from 918 to 896 before Christ.—ZAREPHATH or Sarepta, was in Phoenicia, south of Zidon, on the shore of the Mediterranean or Great Sea, the country from which Jezebel came.—ELIJAH is called the TISHBITE because he was born in a place called TISHBE.]

43. ELIJAH AND THE PROPHETS OF BAAL.

(I. KINGS 18, 19.)

1. On Mount Carmel.—And the word of the LORD came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth. And there was a sore famine in Samaria. And Elijah went; and when Ahab saw Elijah, Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim. Now therefore send, and gather to me all Israel unto mount CARMEL, and the 450 prophets of Baal, and the 400 prophets of the groves which eat at Jezebel's table. And Ahab did so. And Elijah came unto all the people, and said, How long halt ye between two

opinions? if the LORD be God, follow Him: but if Baal, then follow him. And the people answered him not a word. Then said Elijah, I, even I only, remain a prophet of the LORD; but the prophets of Baal are 450 men. Give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under: and



call ye on the name of your gods, and I will call on the name of the LORD: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken. And the prophets of Baal, took the bullock and dressed it, and called

on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made. And at noon Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. And they cried until the time of the evening sacrifice, and there was neither voice, nor any to answer, nor any that regarded.—And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the LORD that was broken down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, And built an altar in the name of the LORD: and he made a trench about the altar, and laid the bullock on the wood, and poured water on the sacrifice and on the wood. And the water ran round about the altar; and he filled the trench also with water. And Elijah came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that Thou art God in Israel, and that I am Thy servant. Hear me, O LORD, hear me, that this people may know that Thou art the LORD God, and that Thou hast turned their heart back again. Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The LORD, He is the God; the LORD, He is the God. And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there. And Elijah said unto Ahab, Get thee up, for there is a sound of abundance of rain. Prepare thy chariot, and get thee down, that the rain stop thee not. And in the mean while, the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.

2. Elijah at Mount Horeb.—And Ahab told Jezebel all that Elijah had done. And Jezebel sought to take his life. Then Elijah arose, and came into the wilderness of Beer-sheba,

and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I am not better than my fathers. And as he lay and slept, behold, then an angel touched him, and said unto him, Arise and eat. And he looked, and, behold, there was a cake baked on the coals, and a cruse of water at his head. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto **Horeb** the mount of God. And he came unto a cave, and lodged there; and, behold, the word of the LORD came to him, and he said unto him, What doest thou here, Elijah? And he said, I have been very jealous for the LORD: for the children of Israel have forsaken Thy covenant, thrown down Thine altars, and slain Thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away. And He said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; but the LORD was not in the wind: and after the wind an earthquake: but the LORD was not in the earthquake: And after the earthquake a fire; but the LORD was not in the fire: and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And the LORD said unto him, Go, return on thy way, and anoint Hazael to be king over Syria: and Jehu to be king over Israel: and ELISHA to be prophet in thy room. **Yet I have left Me seven thousand in Israel, all the knees which have not bowed unto Baal.** So Elijah departed thence, and found Elisha ploughing, and cast his mantle upon him. And he left the oxen, arose, and went after Elijah, and ministered unto him.

Texts.—Isaiah 42: 8. I am the LORD; that is My name: and My glory will I not give to another, neither My praise to graven images.—Matthew 6: 24. No man can serve two masters, etc.—James 5: 16, 17, 18. The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

Thou shalt have no other gods. (1st Commandment.)

Questions.—1. At whose command did Elijah appear before the king and for what purpose? 2. With what accusation did Ahab receive him? 3. What did Elijah reply? 4. What did Elijah ask of the king? 5. How did Elijah address the people? 6. How did he say the LORD would manifest Himself? 7. After preparing the altar, in what manner did the prophets of Baal call upon their god, and how long? 8. What then did Elijah? 9. After everything was ready, what was Elijah's petition to the LORD? 10. How did the LORD answer? 11. When the people saw this what did they exclaim? 12. What did Elijah do with the false prophets? 13. What did Elijah suggest to Ahab, and why? 14. When Jezebel the wife of Ahab heard what Elijah had done, what did she resolve? 15. Whither did Elijah then go? 16. What did he say to the LORD under the juniper tree? 17. What transpired while he slept? 18. How long did he go in the strength of that food? 19. How did the LORD manifest himself at Mt. Horeb? 20. What directions did he give to Elijah? 21. How many faithful ones were left in Israel? 22. Where did Elijah find Elisha his successor, and what did he do? [The famine continued $3\frac{1}{2}$ years.—HOREB=Sinai.—ELISHA, the son of Shaphat, a well-to-do farmer of Abel-meholah, succeeded Elijah in office, and lived until 838 before Christ.]

44. NABOTH'S VINEYARD AND JEZEBEL.

(I. KINGS 21, 22.)

1. Ahab's Desire.—Naboth had a vineyard in Jezreel near the palace of Ahab the king. And Ahab said to him, Give me thy vineyard, that I may have it for a garden, and I will give thee for it a better vineyard or the worth of it in money. And Naboth said, The LORD forbid it me, that I should give the inheritance of my fathers unto thee. And Ahab came into his house heavy and displeased, and laid him down upon his bed; and would eat no bread.

2. Jezebel's Atrocity.—But JEZEBEL his wife came to him and said, Arise, eat bread and be merry: I will give thee the vineyard. So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles of Naboth's city. And she wrote: Set two men, sons of Belial, before Naboth, to bear witness against him, saying, Thou didst blaspheme God and the king. And then carry him out, and stone him, that he may die. And they did so. Then Jezebel

said to Ahab, Arise, take possession of the vineyard, for Naboth is dead.

3. God's Judgment.—And the word of the Lord came to Elijah, saying, arise, go down to meet Ahab in the vineyard of Naboth, whither he is gone down to possess it. And thou shalt speak unto him saying, Thus saith the LORD, Hast thou killed,



and also taken possession? Thus saith the LORD, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine. And the dogs shall eat Jezebel by the wall of Jezreel. And after three years, Ahab went to war against the king of Syria, at Ramoth-gilead. And a certain man drew a bow at a venture and shot Ahab, and the blood ran out of the wound into the chariot. So the king died, and was brought to Samaria; and they buried him there. And one washed the chariot, and the dogs licked up his blood, according to the word of the LORD.

And Jezebel also died according to the word of the LORD. For when Jehu was king and entered the city, she looked out at a window. And he said, Throw her down. So they threw her down: and her blood was sprinkled on the wall, and on the horses: and he trode her under foot. And when he was come in, he did eat and drink, and said, Go, see now this woman, and bury her: for she is a king's daughter. And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of her hands, for dogs had eaten her flesh.

Texts.—Galatians 6: 7, 8. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.—Job 34: 11. For the work of a man shall God render unto him, and cause every man to find according to his ways.

Thou shalt not bear false witness. Thou shalt not covet thy neighbor's house. (8th and 9th Commandments).

Questions.—1. Whose vineyard was near the palace of the king? 2. What was Ahab's request? 3. What effect had Naboth's answer upon the king? 4. What did Jezebel say to Ahab? 5. To whom did she write and to what effect? 6. Did they obey her? 7. In what manner did the wicked queen transgress the 5th, 7th, 8th and 9th commandments? 8. What was the fearful judgment which the Lord directed Elijah to pronounce upon Ahab and Jezebel? 9. How was it carried into effect with Ahab? 10. How with Jezebel?

45. THE TRANSLATION OF ELIJAH.—THE PROPHET ELISHA.

(II. KINGS 2.)

1. The Walk to the Jordan.—And when the LORD would take Elijah into heaven by a whirlwind, Elijah went with Elisha from Gilgal. And Elijah said unto Elisha, Tarry here, I pray thee; for the LORD hath sent me to Bethel. And Elisha said, As the LORD liveth, I will not leave thee. And when they came to Bethel, the sons of the prophets said unto Elisha, Knowest thou that the LORD will take away thy master from thy head to-day? And he said, Yea, I know it; hold ye your peace. And Elijah said unto him, Elisha, tarry here, I pray thee; for the LORD hath sent me to Jericho. And he said, As the LORD

liveth, I will not leave thee. So they came to Jericho. And the sons of the prophets that were at Jericho came to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to-day? And he answered, Yea, I know it; hold ye your peace. And Elijah said unto him, Tarry, I pray thee, here; for the LORD hath sent me to Jordan. And he said, As the LORD liveth, I will not leave thee. And they two went on. And 50 men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan.



2. Elijah's Ascension.—And Elijah took his mantle, and wrapped it together, and smote the waters, and they were

divided, so that they two went over on dry ground. And Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so. And as they still went on, and talked, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder: and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof! And he saw him no more. And he took up the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan; and he took the mantle and said, Where is the LORD God of Elijah? And when he had smitten the waters, they parted hither and thither: and Elisha went over. And when the sons of the prophets which were to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

3. Elisha Mocked.—And he went up unto Beth-el: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head. And he turned back, and looked on them, and cursed them in the name of the LORD. And there came forth two she bears out of the wood, and tare forty and two children of them. And he went from thence to mount Carmel, and from thence he returned to Samaria. Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, My husband is dead: and the creditor is come to take unto him my two sons to be bondmen. And Elisha said, What hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil. Then he said, Go borrow thee vessels of all thy neighbors, even empty vessels; borrow not a few, and pour out into all those vessels, and thou shalt set aside that which is full. And she poured out until the vessels were full. Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest.



Texts.—Hebrews 13: 17. Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.—Revelation 2: 10. Be thou faithful unto death, and I will give thee a crown of life.—Leviticus 19: 32. Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God: I am the LORD.

Honor thy father and thy mother. Not to despise our parents and superiors. (4th Commandment).

Questions.—1. Who accompanied Elijah to Gilgal? 2. What said the sons of the prophets to Elisha? 3. What was his answer here and at Jericho? 4. When at Jordan who viewed the two from a distance? 5. How did they pass over Jordan? 6. What was Elisha's parting request of the prophet? 7. How was Elijah taken up to heaven? 8. What did Elisha cry when he saw it? 9. What fell from Elijah for Elisha? 10. How did he repass the Jordan? 11. How did the sons of the prophets receive him? 12. When he came toward Bethel who came forth and what did they say? 13. How were they punished? 14. Who cried to him at Samaria, and what was her distress? 15. What did Elisha ask? 16. What was her reply? 17. What did the prophet order her to do? 18. How was she saved from her creditors?

46. NAAMAN AND ELISHA.

(II. KINGS 5.)

1. Naaman's Leprosy.—Naaman, the captain of the host of the king of Syria, was a great man and honorable, but he was a leper. And the Syrians had gone out and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy. And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel. And the king of Syria said, Go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver and six thousand pieces of gold, and ten changes of raiment. And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have sent Naaman my servant to thee, that thou mayst recover him of his leprosy. And when the king of Israel had read the letter, he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? Consider, and see how he seeketh a quarrel against me.

2. Naaman Healed.—And when Elisha the man of God heard this, he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel. So Naaman came with his horses and chariot, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? And his servants spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldst thou not have done it? how much rather then, when he saith to thee, Wash, and be clean? Then



went he down, and dipped himself seven times in Jordan, and he was clean. And he returned to the man of God and said, Behold, now I know that there is no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant. But he said, As the LORD liveth, before whom I stand, I will receive none. Go in peace.

3. Gehazi's Unfaithfulness.—And when he had departed, Gehazi, the servant of Elisha, said, I will run after him, and take somewhat of him. So Gehazi followed after Naaman and said, My master hath sent me, saying, Behold, even now there

be come to me two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments. And Naaman said, Take two talents. And he urged him, and laid them upon two of his servants; and they bare them before him. And when he came to the tower, he took them from their hand, and stowed them away in the house: and



he let the men go. But he went in and, stood before his master. And Elisha said, Whence comest thou, Gehazi? And he said, Thy servant went no whither. And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and garments? The leprosy of Naaman shall cleave unto thee, and unto thy seed for ever. And Gehazi went out from his presence a leper as white as snow.

Texts.—Luke 1: 37. With God nothing shall be impossible.—Luke 17: 11–18. The cleansing of the 10 lepers.—1. Timothy 6: 9, 10. They that will be rich fall into temptation and a snare.

Baptism.

Questions.—1. Who was Naaman? 2. With what was he afflicted? 3. What did the little maid of Israel urge? 4. What did the king of Syria commend? 5. What effect had the letter on the king of Israel? 6. What word did the prophet Elisha send to the king? 7. What did the prophet direct Naaman to do? 8. How was this message received? 9. What had Naaman expected from Elisha? 10. What did his servants plead? 11. After he was cleansed to whom did he come, and with what acknowledgment? 12. Did Elisha accept a reward? 13. Who was Elisha's servant? 14. With what falsehood did he follow Naaman, and secure gifts for himself? 15. What did Naaman give him and what did he do with them? 16. How was he punished for his faithlessness? [LEPROSY, a dreadful disease, incurable by man, is still found in the East.—ABANA and PHARPAR were two mountain streams from Lebanon, containing excellent, clear, cold water, which flow through the city and region of DAMASCUS making the whole country like the garden of Eden for fertility and beauty. Naaman contrasted them with most of "the waters of Israel" which dry up under the summer sun.]

47. THE PROPHET JONAH.

(JONAH 1—4.)

1. Jonah's Flight.—Now the word of the LORD came unto Jonah, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before Me. But Jonah rose up to flee from the presence of the LORD, and went to Joppa; and he found a ship, and went down into it, to go with them unto Tarshish. But the LORD sent out a great wind into the sea, so that the ship was like to be broken. Then the mariners were afraid, and cried every man unto his god. But Jonah was gone down into the sides of the ship; and was fast asleep. So the shipmaster came to him, and said, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not. And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah. Then said they unto him, Tell us, for whose cause this evil is upon us; whence comest thou, and of what people art

thou? And he said unto them, I am a Hebrew; and I fear the LORD, the God of heaven, which hath made the sea and the dry land. Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? And he said unto them, Cast me forth into the sea; so shall the sea be calm: for I know that for my sake this great tempest is upon you. So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging. Then the men feared the LORD exceedingly, and offered a sacrifice unto the LORD, and made vows. Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.



Then Jonah prayed unto the LORD his God out of the fish's belly. And the LORD spake unto the fish, and it vomited out Jonah upon the dry land.

2. Nineveh's Repentance.—And the word of the LORD came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. So Jonah went unto Nineveh. Now Nineveh was an exceeding great city of three day's journey. And Jonah began to

enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown. So the people of Nineveh believed God, and proclaimed a fast. And the king of Nineveh arose from his throne, and laid his robe from him, and



In sackcloth and ashes.

covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published, saying, Let neither man nor beast taste anything, but cry mightily unto God: yea, let everyone turn from his evil way. Who can tell if God will turn away from His fierce anger, that we perish not? And God saw that they turned from their evil way; and He repented of the evil that He had said that He would do unto them; and He did it not.

3. Jonah Angry.—But it displeased Jonah exceedingly, and he was very angry. And he said unto the LORD, O LORD, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that Thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest Thee of the evil. And Jonah went out of the city, and sat on the east side of the city, and there made him a booth, till he might see what would become of the city. And the LORD God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head. So Jonah was exceeding glad of the gourd. But God prepared a worm when the morning rose, and it smote the gourd that it withered. And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted. and wished in himself to die. And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death. Then said the LORD, Thou hast had



pity on the gourd, for the which thou hast not labored, neither madest it grow; which came up in a night, and perished in a night: and should not I spare Nineveh, that great city, wherein are more than 120,000 persons that cannot discern between their right hand and their left hand; and also much cattle?

Texts.—Psalm 13: 7-10. Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there: if I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me.—Psalm 51: 17. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise.—Ezekiel 33: 11. As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live.

The forgiveness of sins. (3d Article).

Questions.—1. Why did the Lord send Jonah to Ninevah? 2. Where did Jonah flee? 3. What happened out at sea? 4. What method did they pursue to find out who was the cause of this evil? 5. With what words did they reprove Jonah? 6. What did he answer and what did he direct them to do? 7. What was prepared to receive Jonah in the depths of the sea, and how was he saved? 8. Where was he sent the second time? 9. How did the king show his repentance, and what did he cause to be proclaimed? 10. Did the LORD turn away the threatened destruction? 11. How did this affect Jonah? 12. Relate the manner in which the LORD reproved him? [NINEVAH, the capital of Assyria, situated on the river Tigris, was an immense city, three days' journey in circuit, containing more than 120,000 young children, and probably 600,000 souls. Its walls were 100 feet high, and so broad that three chariots could drive upon them abreast. It had 1500 towers, each 200 feet high.—JOPPA, a sea-port on the Mediterranean or Great Sea.—The preaching of Jonas: Matthew 12: 39–41. The sign of Jonas also Matthew 16: 4.]

48. OVERTHROW OF THE KINGDOMS OF ISRAEL AND JUDAH.

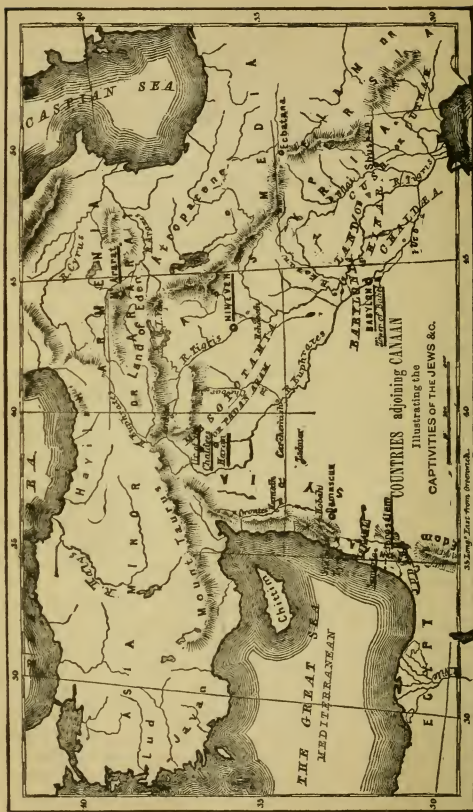
(KINGS 16—25, AND JEREMIAH 42—44.)

1. The Ten Tribes led Captive to Assyria.—After Ahab's time, twelve kings reigned over ISRAEL; but all of them did evil in the sight of the LORD, for they served idols. The last king of Israel was HOSHEA. Against him came up **Shalmaneser**, king of Assyria. He besieged Samaria three years, took the city, and carried Israel (the ten tribes) away into ASSYRIA, (722 years before Christ) as the LORD had spoken by His servants the prophets. And the king of Assyria brought gentiles from Babylon, and placed them in the cities of Samaria. And every nation from the cities of the gentiles made GODS OF THEIR OWN, and besides also they feared the LORD. So did also their children and children's children the SAMARITANS.

2. Hezekiah, King of Judah.—In the days in which Shalmaneser destroyed the kingdom of Israel, HEZEKIAH was king of Judah, and did that which was right in the sight of the LORD. He opened again the doors of the house of the LORD, and commanded the priests and Levites to sanctify it. And he sent messengers to all Israel and Judah that they should turn again unto

the LORD and serve Him in His sanctuary. And there assembled at Jerusalem much people, and took away the altars erected to idols, and cast them into the brook Kidron, and kept the feast of unleavened bread with great gladness. For since the time of Solomon there was not the like in Jerusalem.—After this Sennacherib, king of Assyria, came up and sent a great army to Jerusalem to take the city, and they spake against the LORD God of Israel. Then king Hezekiah rent his clothes, and went into the house of the LORD, and prayed that the LORD would save them. Then Isaiah, the prophet, sent unto Hezekiah, saying, Thus saith the LORD, Sennacherib shall not come into this city, nor shoot an arrow there, nor cast a bank against it. By the way that he came shall he return. I will defend the city. And that night the angel of the LORD went out, and smote in the camp of the Assyrians 185,000 men. And when they arose early in the morning, behold, they were all dead corpses. So Sennacherib departed and went to Nineveh.

3. Overthrow of the Kingdom of Judah.—The successors of Hezekiah did not always walk in the ways of the LORD. Then the LORD sent unto them JEREMIAH, the prophet, who preached unto them repentance and said, Return, thou backsliding Israel! **But they would not return.**—In the days of king JEHOIAKIM, Nebuchadnezzar, king of Babylon, came up, and Jehoiakim became his servant. And Nebuchadnezzar took with him certain of the children of the king's seed, and of the princes, among whom was also DANIEL (606 years before Christ). And Jehoiakim rebelled, and when the Chaldees came up against him, he was bound in fetters to be carried to Babylon. But he died and JEHOIACHIN his son reigned in his stead. And Nebuchadnezzar came up again and took Jerusalem (603 years before Christ); and the king and the mighty of the land, and all the craftsmen and smiths and all the strong men apt for war, them carried he captive to Babylon, and made ZEDEKIAH king. But Zedekiah did evil in the sight of the LORD; he would not attend to the word of Jeremiah, the prophet, and rebelled against the king of Babylon. Then Nebuchadnezzar came up a third time with all his host against Jerusalem and besieged it. And a famine prevailed in the city, and there was no bread for the people. And



the city was broken up, and all the men of war fled by night. And king Zedekiah fled, but the Chaldees took him, slew his sons before his eyes, put out his eyes, bound him with chains, and carried him to Babylon. And they burned the temple, and all the houses of Jerusalem, and brake down the walls of Jerusalem round about. And the rest of the people that were left in the city were carried away. And of the poorest people of the land were left to be vine-dressers and husbandmen. And the vessels of gold and silver and brass that were in the house of the Lord, Nebuchadnezzar brought to Babylon and set them in the house of his god. **Thus was Judah carried away from the land.** (588 years before Christ).—**Jeremiah**, however, remained with the people that were left in the land. And he wept amid the ruins of Jerusalem and uttered his **LAMENTATIONS**, saying, How doth the city sit solitary, that was full of people. **The LORD hath afflicted her for the multitude of her transgressions.**

Text.—Proverbs 14: 34. Righteousness exalteth a nation: but sin is a reproach to any people.

Thou shalt have no other gods. (1st Commandment).

I, the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me.

Questions.—1. Who was the last king of Israel? 2. Who came up against him? 3. To what country did Sennacherib carry the captive ten tribes? 4. What people did he transfer to Samaria? 5. What did they worship? 6. At this same time who was king of Judah? 7. In what manner did Hezekiah turn the people from their idols to the worship of the true God? 8. What king came up against him? 9. What did the king, and how did the LORD answer? 10. What is said of the successors of Hezekiah? 11. Whom did the LORD send to preach repentance? 12. By whom was king Jehoiakim taken prisoner? 13. Who else was taken captive? 14. Who were taken captive the second time the king went up to Jerusalem? 15. Relate all that happened when he went up for the third time to besiege the city? 16. In what year then was Israel carried away captive from the land? 17. Who remained among the ruins and what was his lamentation?

[**The Kingdom of Israel**, or Kingdom of the Ten Tribes, was in existence 253 years and had 19 kings, all of whom did evil in the sight of God. Their names were, Jeroboam, Nadab, Baasha, Elah, Zimri, Omri, **AHAB**, Ahaziah, Jehoram, Jehu, Jehoahaz, Joash, Jeroboam II., Zachariah, Shallum, Menahem, Pekahiah, Pekah, Hoshea. The kingdom of Israel was destroyed by

the Assyrians in the year 722 before Christ. The victorious king **Shalmaneser** carried the people into the **Assyrian Captivity**. This kingdom was never restored, and the people are spoken of as "The lost ten tribes of Israel."

The **Kingdom of Judah**, or Kingdom of the Two Tribes (Judah and Benjamin) existed 387 years, and was governed by 20 kings of the house of David: Rehoboam, Abijam, Asa, Jehoshaphat, Jehoram, Ahaziah, (Athaliah), Joash, Amaziah, Uzziah, Jotham, Ahaz, Hezekiah, Manasseh, Amon, Josiah, Jehoahaz, Jehoiakim, Jehoiachin, Zedekiah. The Kingdom of Judah was **overthrown** by the Chaldeans from Babylon. **Nebuchadnezzar** appeared before Jerusalem three times. In the year 606 B.C. he first carried away some of the princes and young members of the royal family, among them Daniel; 603 he led away others among whom was Ezekiel: 588 B.C. he utterly destroyed Jerusalem and carried the Jews into the **Babylonian Captivity**, which lasted 70 years.

A number of **Prophets** arose in Israel and Judah, whose writings we possess in the Prophetical Books of the Old Testament. The prophets **ELIJAH** (900 B.C.) and **ELISHA** have left us no books. The activity of the Prophets extended over four Periods of time:

1. BEFORE THE ASSYRIAN CAPTIVITY (900-800 B.C.) Elijah, Elisha, Jonah, Amos, Hosea, Joel.
2. DURING THE ASSYRIAN PERIOD (800-625 B.C.) Isaiah, Micah, Nahum, Habakkuk, Zephaniah.
3. DURING THE BABYLONIAN PERIOD (625-536 B.C.) Jeremiah, Ezekiel, Daniel, Obadiah.
4. AFTER THE RESTORATION (536-400 B.C.) Haggai, Zechariah, Malachi.]

VII. FROM THE BABYLONIAN CAPTIVITY TO THE BIRTH OF CHRIST.

(588 YEARS BEFORE CHRIST TO CHRIST'S BIRTH.)

49. THE PROPHET DANIEL.

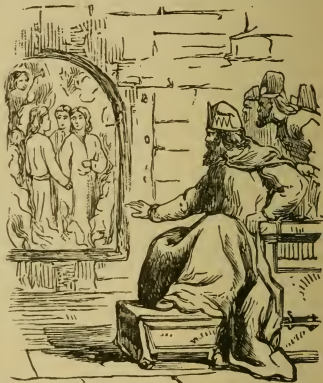
(DANIEL 1-5.)

1. **Daniel at Nebuchadnezzar's Court.**—King Nebuchadnezzar caused certain of the children of Israel of the king's seed

to be chosen, children who were well favored, and skillful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans. Among whom were DANIEL, SHADRACH, MESHACH, and ABED-NEGO. And the king appointed them a daily provision of the king's meat, and of the wine which he drank. But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested the prince of the eunuchs to give them pulse to eat and water to drink. But he said, I fear my lord the king, for if he should see your faces looking worse than the other children of your sort, then ye would endanger my head. Then said Daniel, Prove us, I pray thee, ten days. So he consented to them. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat. And God gave them knowledge and skill in all learning and wisdom. Now at the end of the time appointed, the prince of the eunuchs brought them in before Nebuchadnezzar. And the king found them ten times better than all the wise men in his entire realm. And he made DANIEL ruler over the whole province of Babylon, and chief of the governors over all the wise men.

2. The Three Men in the Fiery Furnace.—Nebuchadnezzar made an IMAGE OF GOLD, whose height was 60 cubits, and the breadth thereof 6 cubits: he set it up in the plain of Dura, in the province of Babylon. Then a herald cried aloud, O people, at what time ye hear the sound of the cornet and all kinds of music, ye shall fall down and worship the golden image. And whoso falleth not down and worshippeth shall be cast into the midst of a burning fiery furnace. At that time certain Chaldeans accused SHADRACH, MESHACH, and ABED-NEGO, that they did not worship the golden image. Then Nebuchadnezzar in his rage commanded to bring them before him, and said, If ye worship it not, ye shall be cast into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands? Then said they, Our God whom we serve is able to deliver us from the burning fiery furnace, and out of thine hand, O

king. But if not, be it known unto thee, O king, that we will not worship the golden image which thou hast set up. Then was Nebuchadnezzar full of fury, and commanded that they should heat the furnace seven times more than usual. Then these men were cast into the midst of the burning fiery furnace. —Then the king was astonished, and said, Did we not cast **THREE** men bound into the fire? Lo, I see **FOUR** men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God. Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and said, Ye servants of the most high God, come forth, and come hither. Then they came forth. And they saw these men, upon whose bodies the fire had no power, nor was a hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them. Then Nebuchadnezzar spake, and said, Blessed be



the God of Shadrach, Meshach, and Abed-nego, who hath delivered His servants that trusted in Him. There is no other God that can deliver after this sort. Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

3. Belshazzar's Feast.—After Nebuchadnezzar's death, BELSHAZZAR reigned king of Babylon. He made a great feast to a thousand of his lords. And while he drank wine, he commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem. And the king, his princes and his wives drank wine in them, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone. In the same hour came forth fingers

of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace these words:

מֵנָּה מֵנָּה תִּקֵּל וּפְרָסִין

And the king saw the part of the hand that wrote. Then the king's countenance was changed, and his knees smote one against



another. The king cried aloud to bring in the astrologers and soothsayers. But all the king's wise men could not read the writing, nor make known to the king the interpretation thereof. Then was DANIEL called and brought in before the king. He read the writing and made known unto the king the interpretation, saying, O king, thou hast lifted up thyself against the Lord

of heaven, and desecrated the vessels of His house; and thou hast praised the gods which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified: then was the part of the hand sent from him; and this writing. And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE; that is, God hath numbered thy kingdom, and finished it. TEKEL; that is, Thou art weighed in the balances, and art found wanting. PERES; that is, Thy kingdom is divided, and given to the Medes and Persians. And it was so, for in that night was Belshazzar the king of the Chaldeans slain. And DARIUS the Median took the kingdom.

Texts.—Acts 5: 29. We ought to obey God rather than men.—Psalm 34: 7. The angel of the LORD encampeth round about them that fear Him, and delivereth them.—Galatians 6: 7. Be not deceived; God is not mocked.

I am the Lord thy God.

Questions.—1. Whom had King Nebuchadnezzar chosen to be in his palace? 2. What four lads were among them? 3. What did Daniel resolve? 4. What did he request of the eunuch for himself and three companions? 5. Was his request granted and what was the effect? 6. What impression did they make upon the king, and what appointment did he give them? 7. What did King Nebuchadnezzar have made, and where did he set it up? 8. What decree was then sent forth? 9. Were there any persons who refused to worship this image? 10. How were they punished? 11. In what manner did the LORD wonderfully preserve them? 12. Who was Nebuchadnezzar's successor? 12. Relate what transpired at a great feast which he made to his lords. 14. Who was called to interpret the handwriting on the wall, and what was it? 15. When was this fearful judgment carried into effect? [**Nebuchadnezzar**, who reigned 43 years, from 606–563 before Christ, was the founder of the great BABYLONIAN Empire, the capitol of which was Babylon. The Babylonians are also called Chaldeans. They destroyed the Assyrian Empire with its capitol Nineveh. In the year 539 the MEDES and PERSIANS under Cyrus took the city of Babylon and put an end to the Babylonian Empire. Whilst Belshazzar was feasting, Cyrus, by drawing off the waters of the River Euphrates, which ran through Babylon, made an entrance for his soldiers who marched in the bed of the river under the wall into the city. Advancing to the palace they killed Belshazzar, and were soon in undisputed possession of the city]

50. DANIEL IN THE LIONS' DEN.

(DANIEL 6.)

1. Darius' Decree.—DARIUS set over the whole kingdom 120 princes, and over these three presidents, of whom DANIEL was first. Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm. Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none, except concerning the law of his God. Then they came to the king and said, King Darius, live for ever. All the presidents of the kingdom have consulted together to make a royal decree, that whosoever shall ask a petition of any God or man for 30 days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing. Wherefore king Darius signed the writing and the decree. Now when Daniel knew that the writing was signed, he went into his house; and, his windows being open in his chamber toward Jerusalem, he **kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.** Then these men found Daniel praying and making supplication before his God. And they came to the king and said, Daniel regardeth not thee, nor thy decree, but maketh his petition three times a day. When the king heard this he was sore displeased with himself, and sought to deliver Daniel. But the men said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed.

2. In the Den of Lions.—Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king said unto Daniel, Thy God whom thou servest continually, He will deliver thee. And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, that the purpose might not be changed concerning Daniel. Then the king went to his palace, and passed the night fasting: and his sleep went from him. Then the king arose very early in the morning, and went in haste unto the den of lions, and



cried with a lamentable voice unto Daniel: Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions! Then said Daniel, My God hath sent His angel, and hath shut the lions' mouths, that they have not hurt me. Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den, and no hurt was found upon him, because he believed in his God. And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions. And the lions brake all their bones in pieces before they came to the bottom of the den. Then king Darius wrote unto all people, Peace be multiplied unto you. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for He is the living God, and steadfast

for ever; He delivereth and rescueth. So Daniel prospered in the reign of Darius, and in the reign of CYRUS the Persian.

Texts.—Micah 2: 1. Woe to them that devise iniquity and work evil.—Psalm 91: 11–15. He shall give His angels charge over thee, to keep thee in all thy ways. Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet. Because he hath set his love upon Me, therefore will I deliver him: I will set him on high, because he hath known My name. He shall call upon Me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him.—Matthew 10: 32. Whosoever shall confess Me before men, him will I confess also before My Father which is in heaven.

For Thine is the Kingdom, and the power, and the glory, for ever.

Questions.—1. How many princes did king Darius appoint over his kingdom? 2. Who were set over these and which was first? 3. What effect had this on the other rulers? 4. What decree did they desire the king to have proclaimed in order to find occasion against Daniel? 5. Did Daniel cease worshipping the Lord on this account? 6. How did he pray? 7. What accusation did his enemies bring to the king against him? 8. What effect had it on the king, and what did he seek? 9. What law prevented it? 10. What did the king then command, and what hope did he express? 11. How did he secure the den and why? 12. How did the king then spend the night? 13. Where did he go early in the morning, and what was his lamentable call? 14. What was Daniel's reply? 15. What was the fate of his accusers? 16. Upon this what decree did Darius issue? [King Darius the Mede, divided the Empire into 127 Provinces (Satrapies). His nephew Cyrus founded the Medo-Persian Empire. The captive Jews were now subjects of the Medes and Persians.—Psalm 137. "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof, etc."]

51. ESTHER.

(THE BOOK OF ESTHER.)

1. Esther Chosen Queen.—Ahasuerus, king of Persia, made a great feast unto all his princes and servants in Shushan, and sent for Vashti the queen. But she refused to come. Therefore was the king very angry, and commanded that Vashti should come no more before him.—And they sought another wife for the king. Now in Shushan the palace there was a Jew, whose name was Mordecai. He had brought up ESTHER, his uncle's

daughter, a maiden fair and beautiful, who found favor with the king so that he made her queen.—In those days two chamberlains sought to lay hand on the king. This was known to Mordecai who told it unto Esther, and she told the king thereof in Mordecai's name. And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles.

2. Haman Seeks the Jews' Destruction.—And king Ahasuerus promoted Haman, and all the king's servants bowed and revered Haman; but Mordecai bowed not. Then was Haman full of wrath and sought to destroy all the Jews, and said unto the king, There is a people scattered in all thy provinces that keep not thy laws. If it please the king, let it be written that they be destroyed. And the king said, Do with them as it seemeth good to thee. And letters were sent into all the provinces, to kill all Jews both young and old, little children and women, in one day. And there was great mourning among the Jews, and Mordecai charged Esther that she should go in unto the king. And Esther said, Whosoever cometh unto the king who is not called, the law is to put him to death, except the king hold out the sceptre that he may live. But I will go in: and if I perish, I perish.

3. Esther before the King.—And Esther put on her royal apparel, and went into the court of the king's house. And when the king saw her she obtained favor; and he held out to her the golden sceptre. So she drew near and touched the top of the sceptre. Then said the king, What is thy request? it shall be even given thee to the half of the kingdom. Esther answered, If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him. So the king and Haman came to the banquet. And the king said, What is thy petition, queen Esther? it shall be granted thee. Then answered Esther, Let the king and Haman come to the banquet that I shall prepare for them to-morrow. Then went Haman forth with a glad heart; but when he saw Mordecai in the gate, that he stood not up, he was full of anger. And when he came home, he said, The queen did let no man come in but myself; and to-morrow am I invited unto her also with the king. Then said his wife

and his friends unto him, Let a gallows be made of fifty cubits (75 feet) high, and to-morrow speak thou unto the king that Mordecai may be hanged thereon. This pleased Haman; and he caused the gallows to be made.

4. The King Honoreth Mordecai.—On that night could not the king sleep, and he commanded to bring the book of the chronicles. And it was found written, that Mordecai had told of two of the chamberlains, who sought to lay hand on the king. And the king said, What honor and dignity hath been done to Mordecai for this? They said, There is nothing done for him. And when Haman came in, the king said, What shall be done unto the man whom the king delighteth to honor? Now Haman thought, To whom would the king delight to do honor more than to myself? And he said, Let them array the man in the royal apparel which the king useth to wear, and let the crown royal be set upon his head, and set him upon the horse that the king rideth upon, and bring him through the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honor. Then said the king to Haman, Make haste and do even so to Mordecai the Jew. And Haman did so; and then hasted to his house mourning, and having his head covered.

5. Haman's Destruction.—But the king's chamberlains came and hasted to bring Haman unto the banquet that Esther had prepared. And the king said unto Esther, What is thy petition, queen Esther? Then Esther said, O king, let my life be given me at my petition, and my people at my request: for we are sold to be slain, and to perish. Then the king said, Who is he that durst presume in his heart to do so? And Esther said, The enemy is this wicked Haman. And the king arose in his wrath. And one of the chamberlains said, Behold the gallows which Haman made for Mordecai standeth in the house of Haman. The king said, Hang him thereon. So they hanged Haman on the gallows. And the king took off his ring, which he had taken from Haman and gave it unto Mordecai. Then there was great joy among the Jews, and Mordecai was great among his brethren. And no harm was done unto the Jews, but only the things that were good.

Texts.—Proverbs 16: 18. Pride goeth before destruction and a haughty spirit before a fall.—Luke 1: 52. He hath put down the mighty from their seats, and exalted them of low degree.

Questions.—1. What king made a great feast at Shushan? 2. When Vashti, the queen, refused to come, who was made queen in her stead? 3. By whom was the king's life saved? 4. Where was this recorded? 5. What person did the king promote? 6. Who would not bow before Haman? 7. How did Haman, in consequence, seek to destroy all the Jews? 8. What charge did Mordecai then give to Esther? 9. What was her reply? 10. How was Esther received, and what was her request? 11. At the banquet what did the king desire to know? 12. What was Esther's answer? 13. How did Haman express himself on reaching home? 14. What was he advised? 15. What occurred during that night? 16. In the morning what did the king say to Haman and what was the result? 17. What transpired at Esther's second banquet? 18. What became of Haman, and how was Mordecai raised to honor? 19. What then was done unto the Jews?

52. THE RETURN FROM THE CAPTIVITY.

(EZRA 1, 10. NEHEMIAH 1—13.)

1. The Return.—CYRUS, king of Persia, made proclamation throughout all his kingdom. The LORD God of heaven hath charged me to build Him a house at Jerusalem. [Isaiah 44: 28.] Who is there among you of His people? Let him go up to Jerusalem and build the house of the LORD God of Israel. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and gold, and goods, and with beasts, besides the freewill offering for the house of God that is in Jerusalem.—Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, to go up to Jerusalem. And all they that were about them strengthened their hands with vessels of silver, with gold, goods, beasts, and precious things. Also Cyrus the king brought forth the vessels of the house of the LORD, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods. And Jeshua (the High-priest) and Zerubbabel (a Prince of the house of David) led the people. The whole congregation was 42,360 persons, beside their servants and their maids, of whom there were 7337.

2. The Re-building of the Temple.—And when the

children of Israel were in their cities, the people came together to Jerusalem to build the house of the LORD. And when the builders laid the foundation of the temple of the LORD, they set the priests with trumpets, and the Levites with cymbals, to praise the LORD. And all the people sang aloud when they praised the LORD, because the foundation of the house of the LORD was laid. But many of the priests and Levites and of the fathers, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice, so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people. Now when the adversaries, the Samaritans, heard that the children of the captivity builded the temple unto the LORD God of Israel, they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye do. But they said unto them, Ye have nothing to do with us to build a house unto our God; but we ourselves together will build unto the LORD, as king Cyrus the king of Persia hath commanded us. Then the people of the land weakened the hands of the people of Judah, and troubled them in building, and hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of DARIUS king of Persia. But in the second year of king Darius, the prophets HAGGAI and ZECHARIAH arose and urged the building of the temple. Then rose Zerubbabel and Jeshua and builded the house of God at Jerusalem, and finished it in the sixth year of Darius the king. And the children of Israel kept the dedication of this house of God with joy. (B.C. 515.)

3. The Samaritans.—In the reign of Artaxerxes, **Ezra**, a ready scribe in the law of Moses, went up from Babylon; and there went up with him some of the children of Israel, of the priests, Levites and singers, and came to Jerusalem. And the king had given them silver and gold for the house of the LORD. (B.C. 458). And **Nehemiah**, one of the captives, was the cup-bearer of Artaxerxes the king. And the king sent him with letters to the governors that they should convey him into Judah. And when Nehemiah came to Jerusalem he began to build the walls thereof. (B.C. 445). But when **SANBALLAT**, a prince of

the Samaritans and other adversaries heard of it they came to fight against Jerusalem. And the Jews made prayer unto God and set a watch day and night. Half of the men wrought in the



work, and the other half of them held the spears, shields, bows and habergeons. They which builded, every one with one of his hands wrought in the work, and with the other hand held a weapon. For the builders, every one had his sword girded by his side, and so builded. And neither Nehemiah nor his companions put off their clothes. When the wall was finished they

dedicated it with great joy; and all the people gathered themselves together as one man, and Ezra, the priest, brought the law before the congregation, and read therein from the morning until midday. And all the people made a covenant to walk in the law of the LORD.

Texts.—Psalm 126. When the LORD turned again the captivity of Zion, etc.—Lamentations 3: 31, 32. The Lord will not cast off for ever: But though He cause grief, yet will He have compassion according to the multitude of His mercies.

Questions.—1. What was the proclamation of Cyrus, the king? 2. Which two tribes went up to Jerusalem? 3. What did the king give them to take along? 4. What two men led the people? 5. How large was the congregation? 6. After their arrival what did they begin to build? 7. What were the consecration services at the laying of the foundation? 8. What people wanted to assist in building the temple? 9. Why were they refused? 10. How did they seek to hinder the work and how long? 11. During the reign of Darius what two prophets urged the work at the temple? 12. In what year was the temple re-dedicated? 13. Who was the leader of a second party of the children of Israel from Babylon to Jerusalem? 14. Who afterwards followed and began to build the walls of Jerusalem? 15. What adversaries came again to frustrate their labors? 16. How did they, in consequence, have to work? 17. After the walls were dedicated what covenant did the people make? [The **Ten Tribes of Israel** were lost in the Assyrian Captivity. The **Two Tribes**, Judah and Benjamin, 70 years after the beginning of the captivity, in the year 536 before Christ, received permission from **Cyrus** to return to Jerusalem. **Jeremiah** had foretold this (see chapter 25: 11, 12), but Jehoiakim cut up and burned these prophecies (Jeremiah 36: 23, 32), and Jeremiah was cast into a dungeon and a miry pit (Jeremiah 37, 38).—Two hundred years before it occurred Isaiah had prophesied (see chapter 44: 28, and 45: 1, 13), that **CYRUS** (mentioning him by name) should let the people go to build Jerusalem and the temple.—The Jews returned in three sections, under **Zerubbabel**, **Ezra** and **Nehemiah**.—**Darius**. There were two kings by this name: **DARIUS THE MEDE** and **DARIUS HYSTASPES**. It was during the reign of the latter that the temple was completed.]

PROPHECIES CONCERNING THE SAVIOUR.

Through the entire Old Testament there runs, as a golden thread, the promise of the SAVIOUR of the world, (the Messiah), who was to come. God at sundry times and in divers manners spake in time past unto the fathers by the prophets. These

prophecies which at first were general, vague and indefinite, in course of time became clearer and more distinct.

1. In **Paradise**, after Adam and Eve had been deceived by the serpent, we hear the **FIRST** promise of a Saviour: "*I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise His heel.*" (Genesis 3: 15).

To **Abraham** the promise is given that the Saviour should descend from him: "*In thee shall all families of the earth be blessed.*" (Genesis 12: 3).

Jacob saw the Hero come from the tribe of **Judah**: "*The sceptre shall not depart from Judah, nor a lawgiver from between his feet; until Shiloh come: and unto Him shall the gathering of the people be.*" (Genesis 49: 10).

Balaam speaks of the "**Star of Jacob**": "*There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.*" (Numbers 24: 17).

Moses foretells Him as a **Prophet** to the people of Israel: "*The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken.*" (Deuteronomy 18: 15).

The **Psalmist** calls Him a **Priest**: "*Thou art a Priest forever after the order of Melchizedek.*" (Psalm 110: 4.)

He is to be a **King** from the house of **DAVID**, for thus did the Prophet **Nathan** prophesy to David: "*When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, and I will establish His kingdom. I will establish the throne of His kingdom for ever.*" (II. Samuel 7: 12, 13).

These are the chief prophecies of the coming Saviour found in books of Moses and the Psalms.

2. Here follow some things foretold by the Prophets, and that were fulfilled in Jesus.

Micha fortells the birth-place of Jesus and also His going forth from the beginning and from eternity: "*But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be Ruler*

in Israel; whose goings forth have been from of old, from everlasting.” (Micah 5: 2).

Isaiah says of the Redeemer: “*Unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.*” (Isaiah 9: 6).

Zechariah foretells His ENTRY into Jerusalem: “*Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.*” (Zech. 9: 9).

The betrayal by one of His disciples: “*Against Me do they desire My hurt. Yea, Mine own familiar friend, in whom I trusted, which did eat of My bread, hath lifted up his heel against Me.*” (Psalm 41: 9).

For 30 pieces of Silver: “*If ye think good, give Me My price; and if not, forbear. So they weighed for My price thirty pieces of silver. And the LORD said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the LORD.*” (Zechariah 11: 12, 13).

Of the sufferings of the Saviour Isaiah prophesied in his fifty-third chapter 800 years before Christ's passion: “*He hath no form nor comeliness: and when we shall see Him, there is no beauty that we should desire Him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from Him.—He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not his mouth.—Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on Him the iniquity of us all.*”

In these and in other passages the holy prophets prophesy of Him who was to come.

Texts.—Acts 10: 43. To Him give *all the prophets* witness, that through His name whosoever believeth in Him shall receive remission of sins.—Luke 24: 27. And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself.—Luke 24: 44. All things must be fulfilled, which were written in the LAW OF MOSES, and in the PROPHETS, and in the PSALMS, concerning Me.—II. Corinthians 1: 20. All the promises of God in Christ are yea, and in Him Amen, unto the glory of God by us. [**Malachi** is the last prophet of the Old Testament. With him, for a period of 400 years, until **John the Baptist**, prophecy ceased.]

APPENDIX.

1. The Jews under Greek Supremacy.—After the return from Babylon (536) the Jews for about 200 years led a quiet and peaceful life under the government of Persia. But **Alexander the Great**, king of Macedon, (who lived from 356–323) overcame the Persians and put an end to the powerful Medo-Persian Empire. He founded the great **Graeco-Macedonian Empire** and brought the Jews under his sway (332). Alexander founded the city of Alexandria in Egypt. The language of Greece became the language of the world. Under the patronage of king **PTOLEMY PHILADELPHUS** the Old Testament was translated from the Hebrew into the Greek language at Alexandria about 280 B.C. This translation, which still exists, is called the Septuagint.

2. The Jews under Syrian Rule.—About the year 203 before Christ, **ANTIOCHUS**, king of Syria, seized Palestine. Under **ANTIOCHUS EPIPHANES** (175–164 B.C.) the Jews suffered terrible persecutions. He besieged and took Jerusalem, slew 80,000 persons in three days and sold a like number as slaves. He entered the Holy of Holies, removed all the sacred vessels and treasures, sacrificed swine on the altar of burnt-offering, and sprinkled broth made from swine's-flesh all over the building, thus defiling it. From that time forth no one entered the temple, the daily sacrifices and the public services ceased altogether. Not content, Antiochus issued an edict requiring all his subjects to worship the same gods. The keeping of the Sabbath, of Festivals and other religious customs were forbidden on pain of death; wherever found, the sacred books of the Law and the Prophets were torn up and burned; the temple was desecrated by heathen services and a statue of Jupiter Olympus was erected on the altar of burnt-offering. In every part of the land heathen altars were set up, at which apostate Jews offered sacrifices. But God-fearing Jews, as martyrs, sealed with their blood their faithfulness to the law. **ELEAZAR** was a principal scribe, 90 years old

The soldiers forced swine's flesh into his mouth, which the Lord had commanded the Jews not to eat. He spit it out, and was led to torture and death.

A MOTHER AND HER SEVEN SONS were scourged to make them eat the same detested food. But the eldest son declared he would rather die than disobey God. His tongue was cut out, and his fingers and toes cut off. In this state he was thrown into a great vessel and burned to death over a fire, while his mother and brothers looked on, comforting and encouraging him and one another, to be faithful. As soon as he was dead, the other brothers were asked whether they would eat the swine's flesh, and as they refused, one after another the noble band was tortured and put to death. The mother with invincible firmness, exhorted them to meet death bravely, and to refuse all the offers of wealth and honor that were made to them on the condition of their complying with the king's command. When she had seen her seven sons die, the mother herself was added to the martyrs and slain.

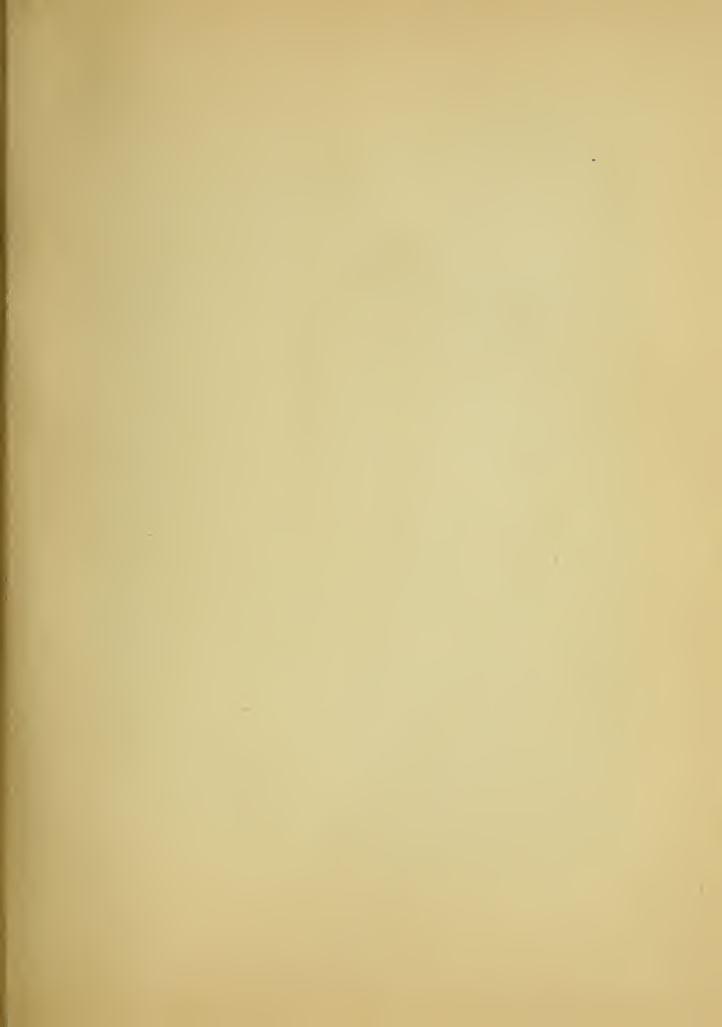
3. The Jews under the Maccabees.*—At the time when Antiochus persecuted the Jews, there dwelt at Modin, west of Jerusalem, a priest named **MATTATHIAS**, who was faithful to God. Seeing a Jew presenting himself publicly at an idol's altar and sacrificing to the heathen gods, he fell upon him, and upon the king's servant who had set up the altar, and killed them on the spot. Then he threw down the altar. Collecting his family of five sons and other like-minded persons he fled to the mountains. There many of the Jews came to him, until he had gathered a little army with which he scoured the country and destroyed the heathen altars. After the death of Mattathias (166 B.C.) his son **Judas Maccabaeus** succeeded him. He was bold and courageous as a young roaring lion, so that his enemies were afraid of him and fled. He defeated Antiochus and became governor of Palestine. The temple was purged and re-dedicated, and the ancient services resumed. Again attacked by the Syrians, Judas made a covenant with the **Romans**, who indeed promised help but failed to grant it. It now seemed as though the blessing of God had departed from him. He was totally defeated by the Syrians and fell in the battle. (161 B.C.). The command now devolved on his brother **JONATHAN**, (161-143) whom the Syrians treacherously murdered. The third brother **SIMON** finally succeeded in re-taking the strong-hold of

* **Maccabees**, a name it is said, formed of the initial letters of the motto which one of them, Judas, placed on his standard, from Exodus 15: 11. "Who is like unto Thee among the gods, O Lord?" The Hebrew words are **MI CAMOKA BAEIM IEHOVAH**, and from the letters **M C B I** was derived the word Macabi, or Maccabee, which became the surname of the family, and was applied also to all who joined their cause. Another derivation obtains the word Maccabees from *makkab*, "a hammer."

Zion, which had continued in the possession of the heathen. Under him the country secured rest, and peace continued as long as he lived.

4. The Jews under the Dominion of the Romans.—The family of the Maccabees ruled for nearly a hundred years. At last, while two brothers of them were quarrelling as to which should be ruler of the people, the **Romans** under Pompey came with an army to settle the quarrel. After a three months' siege the city of Jerusalem and the temple were taken on a Sabbath-day; the walls were broken down, and a yearly tribute to Rome was imposed on Judea. (63 B.C.) About the year 48 before Christ the Edomite **Herod** the Great, (a descendant of Esau) was made governor of the land by the Romans, and in the year 40 before Christ, on motion of Antony and Octavius, the Roman Senate conferred on him the office and dignity of King of Judea. By inhuman cruelty he sought to fortify his throne. He annihilated the family of the Maccabees, and put to death his wife **MARIAMNE**, her mother, father, and grand-father, and drowned her brother in a bath. Even his sons Alexander and Aristobulus were strangled by his orders. When the feelings of the Jews towards him became more and more hostile, he took steps for securing their good will by effecting improvements in his kingdom. He rebuilt Samaria and called it Sebaste, from Sebastos, the Greek word for Augustus. A magnificent palace was erected for himself on Mount Zion, and a great sea-port was built and called Cæsarea. But his chief improvement was the rebuilding of the temple at Jerusalem. It was now 500 years since the temple was built, and hence it was very desirable that it should be renewed. This was accomplished in 46 years. (John 2: 20.)

During the latter part of his reign **JESUS** was born in Bethlehem. On receiving information of this event he ordered the slaughter of the children in Bethlehem. Not long after a fearful disease put an end to his life. His kingdom was divided among his sons. **Archelaus** received Judea, Samaria, and Idumea; **Herod Antipas**, Galilee and Peræa, and **Philip** the north-eastern part of the land. Archelaus was accused at Rome on account of his cruelties and banished to Gaul (i. e. France) by the emperor Augustus. The entire country now became simply a **Roman Province** ruled by Roman Governors. The fifth of these governors was **Pontius Pilate**.







BIBLICAL HISTORY

IN THE

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WITH

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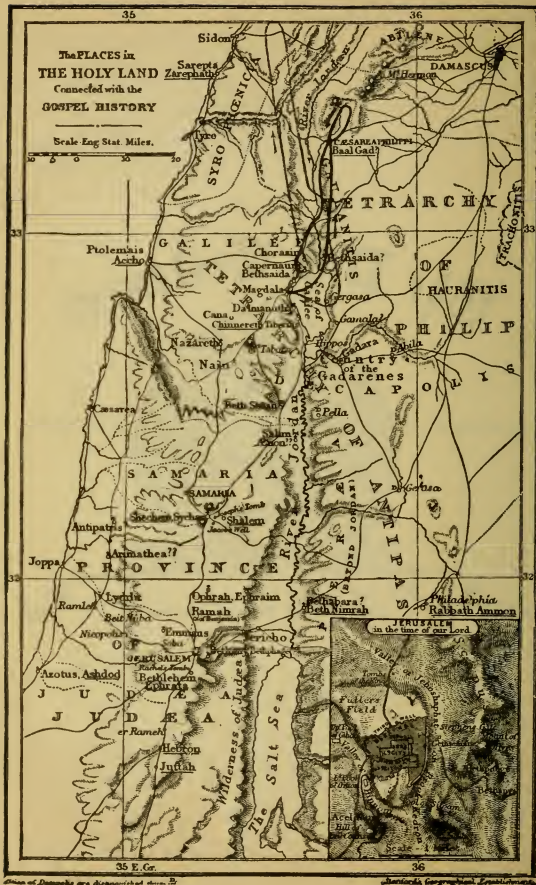
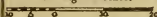
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THE NEW TESTAMENT.



AND THE WORD WAS MADE FLESH,
AND DWELT AMONG US.

Scale Eng Stat. Miles.



THE NEW TESTAMENT.

I. THE CHILDHOOD OF JESUS.

1. THE ANNUNCIATION OF THE BIRTH OF JOHN AND OF JESUS CHRIST.

(LUKE 1: 5-56. MATTHEW 1, 18-25.)

1. The Parents of John.—There was, in the days of HEROD the king of Judæa, a priest named Zacharias, and his wife's name was Elisabeth. They were both righteous before God, walking in all the commandments of the Lord, blameless. And they had no child, and they both were now well stricken in years. And it came to pass, that, while he executed the priest's office before God, and his lot was to burn incense, he went into the temple of the Lord. And the whole multitude of the people were praying without, at the time of incense. And there appeared unto him an angel of the Lord, standing on the right side of the altar of incense. When Zacharias saw him, he was troubled. But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name JOHN. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and he shall be filled with the Holy Ghost. And many of the children of Israel shall he turn to the Lord their God. And he shall go before Him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. The angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to show thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words. And the people waited for Zacharias, and marvelled, that he tarried so long

(v)

in the temple. And when he came out, he could not speak unto them; and they perceived, that he had seen a vision in the temple; for he beckoned unto them, and remained speechless. And as soon as the days of his ministration were accomplished, he departed to his own house.

2. The Annunciation.—And in the sixth month the angel Gabriel was sent from God, unto a city of Galilee, named Nazareth, to a virgin espoused to a man, whose name was JOSEPH,



of the HOUSE OF DAVID; and the virgin's name was MARY. And the angel came in unto her, and said, Hail, thou that art highly favored. The Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind, what manner of salutation this should be. And the angel said unto her, Fear not, Mary; for thou hast found favor with God. Behold, thou shalt bring forth a son, and

shalt call His name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David. And He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end. Then said Mary unto the angel, How shall this be? The angel answered, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that HOLY ONE which shall be born of thee shall be called the SON OF GOD. For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

3. Mary with Elisabeth.—And Mary arose and went into the hill country; and entered into the house of Zacharias, and saluted Elisabeth. And when Elisabeth heard the salutation of Mary, she was filled with the Holy Ghost; and said, Blessed art thou among women, and whence is this to me, that the mother of my Lord should come to me? Blessed is she that believed.

4. The Magnificat.—And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For He hath regarded the low estate of His Handmaiden; for, behold, from henceforth all generations shall call me blessed. For He that is Mighty hath done to me great things; and Holy is His name. And His mercy is on them that fear Him from generation to generation. He hath showed strength with His arm; He hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich He hath sent empty away. He hath holpen His servant Israel, in remembrance of His mercy; as He spake to our fathers, to Abraham, and to his seed for ever.

And Mary abode with her about three months, and returned to her own house. Then the angel of the LORD appeared also unto Joseph in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary, thy wife; for she shall bring forth a Son, and thou shalt call His name JESUS: for He shall save His people from their sins. Now all this was done,

that it might be fulfilled, which was spoken of the LORD by the prophet, saying, Behold, a virgin shall bring forth a Son, and they shall call His name **Emmanuel**; which being interpreted, is, GOD WITH US. Then Joseph, being raised from sleep, did as the angel of the LORD had bidden him, and took Mary unto him.

Texts.—Isaiah 11: 1, 2. And there shall come forth a Rod out of the stem of Jesse, and a Branch shall grow out of his roots; and the Spirit of the Lord shall rest upon Him.—I. John 1: 7. Those who walk in the light, have fellowship one with another.—I. Samuel 2: 1. My heart rejoiceth in the Lord.—John 20: 29, Blessed are they, who have not seen, and yet have believed.

Conceived of the Holy Ghost. (II. Article).

Questions.—1. What priest lived during the reign of Herod the king? 2. What was his wife's name? 3. What is said of their character? 4. Had they children? 5. What duty had Zacharias to perform in the temple? 6. Who appeared to him at the time of incense? 7. What message did he bring him? 8. How was the child to be named? 9. What did the angel Gabriel say about the mission of this son? 10. In what manner was Zacharias reproved for his unbelief? 11. As he came forth from the temple what did the people perceive? 12. Where and to whom was the angel Gabriel sent six months later? 13. To whom was Mary espoused? 14. Of whom were Joseph and Mary descendants? 15. What was the angel's salutation? 16. What effect had it on Mary? 17. How did the angel reassure her? 18. With what words did the Virgin receive the gracious promise of her Lord? 19. Where did Mary go after the annunciation? 20. How did Elisabeth salute Mary, and what did she call her? 21. What song of praise burst from Mary's lips? 22. How long did Mary remain with Elisabeth? 23. Who appeared to Joseph and for what purpose? 24. What does JESUS mean? 25. What other name was applied to Him by the prophet and what does it mean? [**Angels** are God's messengers, that do His commandments. Psalm 103, 20.—The "Song of praise" by the Virgin Mary is called the **Magnificat**.]

2. THE BIRTH OF JOHN THE BAPTIST.

(LUKE 1: 57-80.)

1. The Circumcision of John.—Elisabeth brought forth a son. And her neighbors and her cousins heard, how the Lord had showed great mercy upon her, and they rejoiced with her. And on the eighth day they came to circumcise the child, and they called him ZACHARIAS, after the name of his father. And

his mother answered and said, Not so; but he shall be called **John**. And they said unto her, There is none of thy kindred, that is called by this name. And they made signs to his father, how HE would have him called. And he asked for a writing-table, and wrote, saying, HIS NAME IS **John**. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake and praised God. And all they that heard it, laid it up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.

2. The Benedictus.—And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, “Blessed be the Lord God of Israel; for He hath visited and redeemed His people; and hath raised up an horn of salvation for us, in the house of His servant David; as He spake by the mouth of His holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember His holy covenant; the oath, which He sware to our father Abraham, that He would grant unto us, that we, being delivered out of the hand of our enemies, might serve Him without fear, in holiness and righteousness before Him, all the days of our life.—And thou, child, shalt be called **The Prophet of the Highest**: for thou shalt go before the face of the Lord, to prepare His ways; to give knowledge of salvation unto His people, by the remission of their sins, through the tender mercy of our God; whereby the day-spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.”—And the child grew, and waxed strong in spirit. And John was in the deserts till the day of his showing unto Israel.

Text.—Malachi 3: 1. Behold, I will send My messenger, and he shall prepare the way before Me; and the Lord, whom ye seek, shall suddenly come to His temple, even the Messenger of the covenant, whom ye delight in.

Questions.—1. Who rejoiced with Elisabeth at the birth of her son? 2. What took place on the eighth day? 3. What have we in the place of circumcision at the present time? (The Sacrament of Holy Baptism). 4. What name did the relatives and friends suggest? 5. How did the mother

answer them? 6. What transpired when the father was asked? 7. How were the people affected when they heard all these things? 8. With what was Zacharias filled? 9. What words of praise and prophecy did he utter? [Zacharias' Hymn of Praise is called the **Benedictus**.]

3. THE BIRTH OF OUR SAVIOUR JESUS CHRIST.

(LUKE 2: 1-20.)

1. **The Birth of Jesus.**—And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. This taxing was first made, when Cyrenius was governor of Syria. And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of NAZARETH, into Judæa, unto the city of David, which is called **Bethlehem**, because he was of the



house and lineage of David: to be taxed with Mary his espoused wife. And so it was, that, while they were there, she brought

forth her first-born Son, and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn.

2. The Angel-Message.—And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, **Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.** And this shall be a sign unto you: Ye shall find the Babe wrapped in swaddling-clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, **Glory to God in the highest, and on earth peace, good will toward men.**



3. The Adoration of the Shepherds.—And it came to pass, as the angels were gone away from them into heaven, the

shepherds said one to another, Let us now go even unto Bethlehem, and see this thing, which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the Babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this Child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

Texts.—Isaiah 9: 6, 7. For unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulder, and His name shall be called: WONDERFUL, COUNSELLOR, THE MIGHTY GOD, THE EVERLASTING FATHER, THE PRINCE OF PEACE!—John 3, 16. God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life.

Born of the Virgin Mary.—I believe, that Jesus Christ, true God begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord. (II. Article).

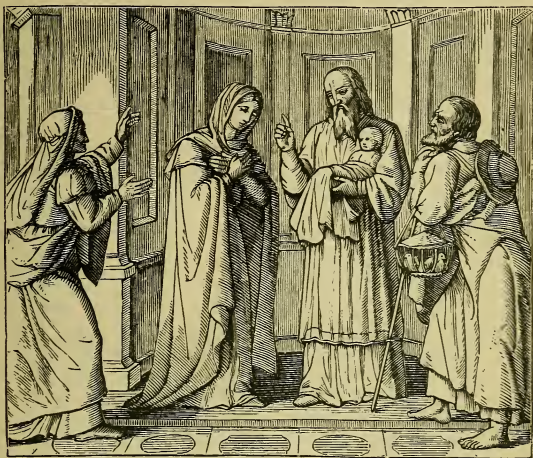
Questions.—1. Who issued a decree that all the world should be taxed? 2. When was it made? 3. What was required of every citizen? 4. Where were Joseph and Mary obliged to go? 5. What happened whilst there? 6. Where was Mary obliged to lay her Babe, and why? 7. Who were in the field near Bethlehem on the night of the Saviour's birth? 8. What were they doing? 9. Who appeared unto them? 10. What was his message? 11. What suddenly appeared with the angel? 12. What was their burst of song? 13. After the angels were gone, what did the shepherds propose doing? 14. On reaching Bethlehem, what did they find? 15. When they had seen it, what did they proclaim? 16. What is said of Mary? [**Augustus**, the first Roman Emperor died fourteen years after Christ's birth.—**Nazareth** is in the northern part of Palestine near Mount Tabor.—**Bethlehem** is in the southern part, about six miles from Jerusalem.]

4. JESUS PRESENTED IN THE TEMPLE.

(LUKE 2: 21-40.)

1. The Circumcision.—And when eight days were accomplished for the circumcising of the Child, His name was called **JESUS**, which was so named of the angel before He was born

2. The Presentation.—And when the days according to the law of Moses (6 weeks) were accomplished, Joseph and Mary brought the Child Jesus to Jerusalem to present Him to the Lord, and to offer a sacrifice, according to the law of the Lord: A pair of turtle-doves, or two young pigeons.



3. Simeon.—And, behold, there was a man in Jerusalem, whose name was **Simeon**; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. It was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple; and when the parents brought in the Child Jesus, to do for Him after the custom of the law, then took he Him up in his arms, and blessed God, and said: "**Lord, now lettest Thou Thy servant depart in peace, according to Thy word; For mine eyes have seen**

Thy Salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of Thy people Israel." And Joseph and His mother marvelled at those things which were spoken of Him. And Simeon blessed them, and said unto Mary His mother: **Behold, this Child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.**

4. Anna.—There was a prophetess, Anna, who was of a great age, and a widow of about 84 years, who departed not from the temple, but served God with fastings and prayers night and day. And she, coming in that instant, gave thanks likewise unto the Lord, and spake of Him to all them, that looked for redemption in Jerusalem.

Texts.—Gal. 4: 4, 5. When the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them, that were under the law, that we might receive the adoption of sons.—Matth 19: 14. Suffer the little children to come unto me, etc.—Acts 4: 12. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

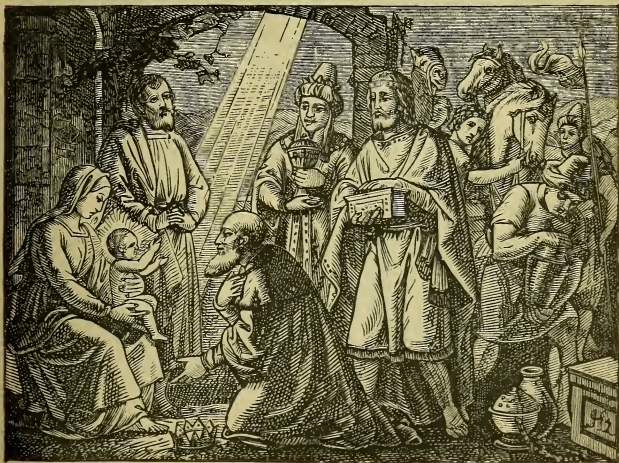
Questions.—1. When did Jesus receive His name? 2. What does "JESUS" mean? 3. How many days after his birth was Jesus presented in the temple? 4. What is said of Simeon? 5. What revelation had he received from the Holy Ghost? 6. How did he receive the Child Jesus when brought by His parents into the temple? 7. What were Simeon's words as he held the Child in his arms? 8. How then did he address His mother Mary? 9. What aged prophetess came also to see the Child? 10. To whom did she speak about the Lord? [**Jesus means Saviour—He Who Saves.** The **presentation** took place on the fortieth day.—All first-born sons were sanctified and set apart unto the Lord, as priests. When afterwards the tribe of Levi received the priesthood, the first-born were presented before the Lord, but released by an offering. Exodus 13: 13.]

5. THE WISE MEN FROM THE EAST AND THE FLIGHT INTO EGYPT.

(MATTHEW 2.)

1. The Wise Men at Jerusalem.—Now when Jesus was born in Bethlehem of Judæa, in the days of Herod the king, be-

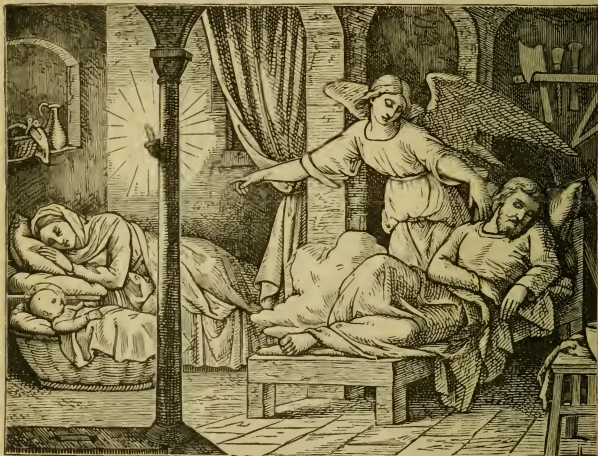
hold, there came wise men from the east to Jerusalem, saying, Where is He, that is born King of the Jews? for we have seen His star in the east, and are come to worship Him. When Herod had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them, where Christ should be born. And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet. **And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule My people Israel.** (Micah 5.) Then Herod, when he had privily called the wise men, inquired of them diligently, what time the star appeared. And he sent them to



Bethlehem, and said, Go and search diligently for the young Child; and when ye have found Him, bring me word again, that I may come and worship Him also.

2. The Wise Men at Bethlehem.—When they had heard the king, they departed: and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young Child was. When they saw the star they rejoiced with exceeding great joy. And when they were come into the house, they saw the young Child, with Mary His mother, and fell down, and worshipped Him; and when they had opened their treasures, they presented unto Him gifts, gold, and frankincense, and myrrh. And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way.

3. The Flight into Egypt.—When they were departed, behold, the angel of the LORD appeareth to Joseph in a dream,



saying, Arise, and take the young Child and His mother, and flee into EGYPT, and be thou there until I bring thee word: for Herod will seek the young Child, to destroy Him. Then he

arose, and took the young Child and His mother by night, and departed into Egypt; and was there until the death of Herod: that it might be fulfilled which was spoken of the LORD by the prophet, saying, **Out of Egypt have I called my Son.** (Hosea 11: 1).

4. The Slaughter of the Innocents.—Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, (angry) and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by JEREMIAH the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

5. The Return to Nazareth.—But when Herod was dead, behold, an angel of the LORD appeareth in a dream to Joseph in Egypt, saying, Arise, and take the young Child and His mother, and go into the land of Israel; for they are dead, which sought the young Child's life. And he arose, and took the young Child and His mother, and came into the land of Israel. But when he heard, that Archelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither; notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee. And he came, and dwelt in a city called Nazareth; that it might be fulfilled, which was spoken by the prophets, He shall be called a **Nazarene**. And the Child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon Him.

Texts.—Isaiah 60: 3. The Gentiles shall come to Thy light, and kings to the brightness of Thy rising.—Psalm 72: 10. The kings of Tarshish and of the Isles shall bring presents: the kings of Sheba and Seba shall offer gifts.—Jeremiah 16: 19. The Gentiles shall come unto Thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity and things, wherein there is no profit.

Questions.—1. Who were the first Gentiles that came to the Saviour? 2. In what city did they seek to find him? 3. What were their words of inquiry? 4. What had these Wise Men seen? 5. Who was startled at the report that a king had been born? 6. Of whom did he demand where Christ

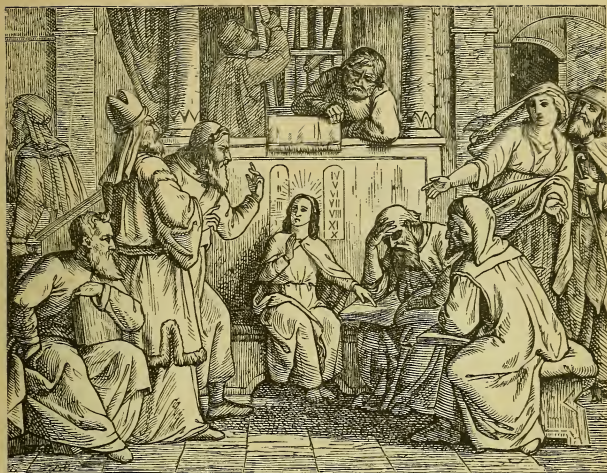
should be born? 7. What was their answer? 8. Which of the prophets had foretold the place of Christ's birth? 9. What further inquiries did Herod make of the wise men? 10. What should they do after finding the Child? 11. After leaving Herod what appeared to guide them to Jesus? 12. What did they present to Him? 13. Who warned the wise men not to return to Herod? 14. After their departure who appeared to Joseph and for what purpose? 15. Did Joseph follow his directions? 16. What prophecy was to be fulfilled by their flight into Egypt? 17. Why was Herod angry at the wise men? 18. What was his design with the Child? 19. What dreadful act did he perform? 20. What prophecy was therein fulfilled? 21. How was the announcement of the death of Herod made to Joseph? 22. Whom did Joseph still fear? 23. Where did he then go to live? 24. What prophecy was here again fulfilled? 25. What is said about the childhood of Jesus? [FRANKINCENSE is a substance obtained from a tree which grows in the east; it has an exceedingly pleasant odor when burnt. It was used in the temple and was a symbol of prayer. MYRRH exudes from the bark of a tree, is at first oily, but becomes hard by exposure to the air. These gifts were very valuable.]

6. JESUS IN THE TEMPLE.

(LUKE 2: 41-50.)

1. Jesus Lost.—Now His parents went to Jerusalem every year at the feast of the passover. And when He was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the Child Jesus tarried behind in Jerusalem; and Joseph and His mother knew not of it. But they, supposing Him to have been in the company, went a day's journey; and they sought Him among their kinsfolk and acquaintance. And when they found Him not, they turned back again to Jerusalem, seeking Him.

2. Jesus Found.—And it came to pass, that after three days, they found Him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard Him, were astonished at His understanding and answers. And when they saw Him, they were amazed, and His mother said unto Him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And He said unto them: How is it, that ye sought Me? **know ye not,**



that I must be about My Father's business? And they understood not the saying which He spake unto them. And He went down with them, and came to Nazareth, and was subject unto them; but His mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favor with God and man.

Texts.—Ps. 26: 8. Lord, I have loved the habitation of Thy house, and the place where Thine honor dwelleth.—Col. 3: 20. Children obey your parents in all things; for this is well pleasing unto the Lord. Ephes 6: 1-3.

Third and Fourth Commandments.

Questions.—1. Where did Jesus' parents go every year to celebrate the passover [that is the Festival of Easter]? 2. How old was Jesus when He accompanied them for the first time? 3. How long did they usually remain at Jerusalem? [Exodus 12: 15.] 4. Where did Jesus remain after Joseph and Mary had gone home? 5. How far had they gone before they missed

Him? 6. Where did they at first seek Him? 7. How many days passed ere they found Him? 8. Where was He and what was He doing? 9. What did His mother say on finding Him? 10. What was His reply? 11. What is briefly said of Jesus from the twelfth to the thirtieth year of His life? 12. Why did the Jews celebrate the Passover [Easter]? [See Old Testament History, pages 68 and 69]. 13. Why do we celebrate the Passover [Easter]? [I. Corinthians 5: 7, 8.]

7. JOHN THE BAPTIST.

(MATTHEW 3: 1-12. MARK 1: 1-8. LUKE 3: 1-18.)

1. John Preaching Repentance.—In the fifteenth year of the reign of Tiberius Cæsar, PONTIUS PILATE being governor of Judæa; the word of God came unto John the Baptist, in the wilderness of Judæa. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins, saying, **Repent ye: for the kingdom of heaven is at hand.** And John was clothed with camel's hair, and with a leathern girdle about his loins; and he did eat locusts and wild honey. Then went out to him much people from Jerusalem, and of all Judæa, and of all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. But, when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers! who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance. Think not to say within yourselves, We have Abraham to our father; for I say unto you, God is able, of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: therefore every tree, which bringeth not forth good fruit, is hewn down, and cast into the fire. And the people asked him, saying, What shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to him, that hath none; and he that hath meat, let him do likewise. Then came also PUBLICANS to be baptized, and said, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the SOLDIERS likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.



2. John's Testimony of Christ.—And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, what then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? What sayest thou of thyself? He said, I am the voice of one crying in the wilderness: Make straight the way of the Lord, as said the prophet Isaiah. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not Christ, nor Elias, neither that prophet? John answered them, saying, I indeed baptize you with water; but there standeth one among you, whom ye know not. He it is, who, coming after me, is mightier than I, whose shoe's latchet I am not worthy to unloose. He shall baptize you with the Holy Ghost and with fire: Whose fan is in His hand, and He will thoroughly purge His floor, and will gather the wheat into His garner; but the chaff He will burn with

fire unquenchable. These things were done in Bethabara beyond Jordan, where John was baptizing.

Texts.—Acts. 2: 38. Repent, and be baptized every one of you in the name of Jesus Christ FOR THE REMISSION OF SINS, and ye shall receive the GIFT OF THE HOLY GHOST.—Rev. 3: 19. Be zealous therefore, and repent.

Confession. Baptism.

Questions.—1. During what year did John the Baptist begin to preach? 2. Who was governor in Judæa? 3. In what country did he preach and what was his subject? 4. How was he clothed? 5. What was his food? 6.

Who went out to hear him? 7. What did he say to the Pharisees and Sadducees? 8. When the people asked what they should do, what directions did he give? 9. What when the publicans asked? 10. What when the soldiers came? 11. When the Jews sent to see who John was what did he confess? 12. With what did John baptize? 13. What did he say of Him who would come after him? 14. With what would He baptize? 15. Where were these things done?

II. JESUS' TEACHING AND MIRACLES.

8. THE BAPTISM OF JESUS AND HIS TEMPTATION.

(MATTHEW 3 AND 4. MARK 1. LUKE 3.)



1. The Baptism.—In those days cometh Jesus from Nazareth in Galilee to Jordan unto John, to be baptized of him, But

John forbade Him, saying, I have need to be baptized of Thee; and comest Thou to me? And Jesus said unto him, Suffer it to be so now; for thus it becometh us to fulfill all righteousness. Then he suffered Him. And Jesus, when He was baptized, went up straightway out of the water; and, lo, the heavens were opened unto Him, and John saw the SPIRIT OF GOD descending in a bodily shape like a dove, and lighting upon Him; and lo, a voice from heaven, saying, **This is My beloved Son, in whom I am well pleased.** And Jesus was about 30 years of age.

2. The Temptation.—And Jesus was led by the Spirit into the wilderness, to be tempted of the devil. And when He had fasted 40 days and 40 nights, He afterward hungered. And when the tempter came to Him, he said, If Thou be the Son of God, command that these stones be made bread. And Jesus answered him, **IT IS WRITTEN**, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh Him up to Jerusalem, and setteth Him on a pinnacle of the temple, and saith unto Him, If Thou be the Son of God, cast Thyself down: for **IT IS WRITTEN**, He shall give His angels charge over thee, to keep thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. And Jesus said unto him, **IT IS WRITTEN AGAIN**, Thou shalt not tempt the Lord thy God. Again the devil taketh Him up into an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them; and saith unto Him, All these things will I give Thee, if Thou wilt fall down and worship me. Then saith Jesus unto him, Get thee behind Me, Satan: for **IT IS WRITTEN**, Thou shalt worship the Lord thy God, and Him only shalt thou serve. Then the devil leaveth Him, and, behold, angels came and ministered unto Him.

Texts.—John 3: 5. Verily, verily, I say unto thee, Except a man be born of Water and of the Spirit, he CANNOT enter into the kingdom of God.—Hebrews 4: 15. We have not an High Priest, which cannot be touched with the feeling of our infirmities; but was IN ALL POINTS TEMPTED like as we are, yet without sin.—Hebrews 2: 18. In that He himself hath suffered, being tempted, He is able to succour them that are tempted.

Baptism. Lead us not into temptation. (6th Petition.)

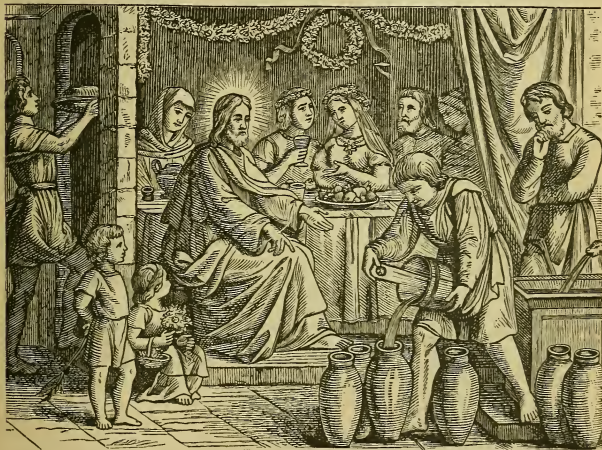
Questions.—1. Who came from Nazareth to be baptized of John? 2. What did Jesus say when John forbade Him? 3. What transpired when Jesus was baptized? 4. Where was Jesus then led and by whom? 5. How many days was He there? 6. At the end of that period what is said of the Saviour? 7. With what words did the devil come to Him? 8. What was Jesus' reply? 9. Where did the devil then take Him? 10. How did he tempt Him? 11. How did the Lord answer? 12. Where did the devil take Him to tempt Him the third time? 13. How was the devil again rebuked? 14. Who came to minister unto Jesus after the devil had departed?

9. THE FIRST DISCIPLES AND THE MARRIAGE IN CANA.

(JOHN 1: 35—2: 11.)

1. The Disciples Called.—And John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. This is He of whom I said, After me cometh a Man which is preferred before me: for He was before me. This is the Son of God. The next day after, John stood, and two of his disciples; and looking upon Jesus as He walked, he saith, Behold, the Lamb of God! And the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto Him, Rabbi, (which means Master,) where dwellest Thou? He saith unto them, Come and see. They came and saw where He dwelt, and abode with Him that day. One of the two, which heard John speak, and followed Him, was ANDREW, Simon Peter's brother. He first findeth his own brother SIMON, and saith unto him, We have found the Messias. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon, the Son of Jona; thou shalt be called Cephas, (i. e. Rock, Peter). The day following, Jesus findeth PHILIP, and saith unto him, Follow Me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have found Him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any

good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to Him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto Him, Whence knowest Thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee. Nathanael answered and saith unto him, Rabbi, **Thou art the Son of God; Thou art the King of Israel.** Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these. Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man.



2. The Marriage in Cana.—And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: and both Jesus was called, and His disciples, to the marriage. And when they wanted wine, the mother of Jesus saith

unto Him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? Mine hour is not yet come. His mother saith unto the servants, Whatsoever He saith unto you, do it. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And He saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water, that was made wine, and knew not whence it was: the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This BEGINNING OF MIRACLES did Jesus in Cana of Galilee, and manifested forth His glory; and His disciples believed on Him.

Texts.—Matthew 16: 24. If any man will come after Me, let him deny himself, and take up his cross, and follow Me.—Psalm 34: 8, 9. Oh taste and see that the LORD is good. Blessed is the man, that trusteth in Him. Oh fear the Lord, ye His saints; for there is no want to them that fear Him.—Rom. 12: 15. Rejoice with them that do rejoice, and weep with them that weep.

Thy kingdom come.

Questions.—1. With what words did John direct his disciples to Jesus? 2. When they heard it whom did they follow? 3. When the Lord saw it what conversation passed between them? 4. Whom did Andrew bring to the Lord? 5. What name did Jesus give to Simon? 6. In what manner did He call Philip? 7. Whom did Philip lead to the Lord? 8. What did Philip tell him? 9. How did Nathanael answer him? 10. When Jesus saw Nathanael coming what did He say of him? 11. What was Nathanael's exclamation to what the Lord said? 12. What was Jesus' answer? 13. What took place the third day in Cana? 14. Who were invited to the wedding? 15. Of what were they in need? 16. What directions did Jesus' mother give to the servants? 17. What did Jesus order the servants to do? 18. What miracle then took place? 19. To whom were they to bring of the contents of the waterpots? 20. After the governor of the feast had tasted the wine, what did he say to the bridegroom? 21. Which miracle was this of our Saviour, and what did He thereby manifest? [*Cana, the birthplace of Nathanael was a village near Nazareth. Weddings in the East lasted usually about 7 days. The Lord furnished probably 100 gallons of wine.*]

10. JESUS' CONVERSATION WITH NICODEMUS AND WITH THE SAMARITAN WOMAN.

(JOHN 3: 1-16. 4: 1-43.)

1. Nicodemus.—There was a man of the Pharisees, named NICODEMUS, a ruler of the Jews. The same came to Jesus by night, and said unto Him, Rabbi, we know that Thou art a teacher come from God; for no man can do these miracles, that Thou doest, except God be with him. Jesus said unto him, **VERILY, VERILY, I SAY UNTO THEE: EXCEPT A MAN BE BORN AGAIN, HE CANNOT SEE THE KINGDOM OF GOD.** Nicodemus saith unto Him, How can a man be born when he is old? Jesus answered, **Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.** That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto Him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen: and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things? And as MOSES lifted up the SERPENT in the wilderness, even so must the SON OF MAN be lifted up: that whosoever believeth in Him should not perish, but have eternal life. God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved.

2. The Samaritan Woman.—And Jesus left Judæa, and departed again into Galilee. And He must needs go through Samaria. Then cometh He to a city of Samaria, which is called Sychar. Now Jacob's well was there. Jesus therefore being wearied with His journey, sat thus on the well. There cometh



a woman of Samaria to draw water: Jesus saith unto her, Give Me to drink. (For His disciples were gone away unto the city to buy meat.) Then saith the woman of Samaria unto Him, How is it that Thou, being a Jew, askest drink of me, which am a woman of Samaria? For the Jews have no dealings with the Samaritans. Jesus answered, If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee living water. The woman saith unto Him, Sir, Thou hast nothing to draw with, and the well is deep: from whence then hast Thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered, Whosoever drinketh of this water, shall thirst again: but whosoever drinketh of the water that I shall give him, shall never thirst. The woman saith unto him, Sir, give me this water, that I thirst not, neither come

hither to draw. Jesus saith unto her, Go call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband. The woman saith unto Him, Sir, I perceive that Thou art a prophet.

3. True Worship.—Our fathers worshipped in this mountain; and ye say, That in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe Me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship, ye know not what; we know what we worship; for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him. God is a Spirit: and they that worship Him, must worship Him in spirit and in truth. The woman saith unto Him, I know that Messias cometh, which is called Christ: when He is come, He will tell us all things. Jesus saith unto her, **I, that speak unto thee, am He.**

4. The Samaritans believe.—The woman then left her waterpot, and went her way into the city, and saith to the men, Come, see a man, which told me all things that ever I did: is not this the Christ? Then they went out of the city, and came unto Him, and besought Him, that He would tarry with them; and He abode there two days. And many more believed because of His own word; and said unto the woman, Now we believe, not because of thy saying, for we have heard Him ourselves, and know that **THIS IS INDEED THE CHRIST, THE SAVIOUR OF THE WORLD.** Now after two days He departed thence, and went into Galilee.

Texts.—Ezekiel 36: 25-27. Thus saith the LORD God: Then will I **sprinkle clean water** upon you, and ye shall be clean. And I will put My **Spirit** within you.—Tit. 3: 5-7. God saved us, by the **WASHING OF REGENERATION**, and renewing of the Holy Ghost.—Galatians 3: 27. As many of you as have been Baptized have put on Christ.—II. Cor. 5: 17. If any man be in Christ, he is a new creature.—Psalm 42: 2. My soul thirsteth for God, for the living God.

Baptism. The Holy Ghost. (III. Article)

Questions.—1. What ruler came to Jesus by night? 2. What did he acknowledge Jesus to be? 3. What did Jesus say unto him? 4. What question did Nicodemus ask? 5. How did Jesus answer? 6. Of what must we be born again in order to enter the kingdom of heaven? 7. What example did Jesus use to show that we do not understand even earthly things? 8. What example did he quote from the Old Testament? 9. Where is Sychar? 10. At what place do we there find Jesus? 11. Who came for water? 12. What conversation passed between Jesus and this Samaritan woman? 13. Whom did the Saviour direct her to call? 14. What did she say to this? 15. How did Jesus show by His answer that He knew all things? 16. What disputed question did she request the Lord to solve? 17. What statement did Christ then make in regard to Himself? 18. Who else beside the woman accepted Him as the Christ? [*Sychar*—*Shechem*—lies between Mt. Gerizim and Mt. Ebal. It was the chief city of the Samaritans, a people mostly of Assyrian, a few of Jewish descent, and whose religion was a mixture of Judaism and Heathenism. The Samaritan temple was on Mt. Gerizim. The hatred between Jews and Samaritans was intense.—**Christ** is the official name of the Saviour and means, Messiah, Anointed.]

11. JESUS IN NAZARETH, PETER'S DRAUGHT OF FISHES, AND THE TWELVE APOSTLES.

(LUKE 4: 16-31. 5: 1-11. MATTH. 10: 1-10.)

1. In the Synagogue at Nazareth.—And Jesus came to Nazareth, where He had been brought up, and, as His custom was, He went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto Him the book of the prophet *Isaiah*. And when He had opened the book, He found the place where it was written, The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And He closed the book, and He gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on Him. And He began to say unto them, This day is this scripture fulfilled in your ears. And all bare Him witness, and wondered at the gracious words which proceeded out of His mouth. And they said, Is

not this Joseph's son? And He said unto them, Ye will surely say unto Me this proverb, Physician, heal thyself; whatsoever we have heard done in Capernaum, do also here in thy country. And He said, Verily, I say unto you, No prophet is accepted in his own country. But I tell you of a truth, Many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Elisha the prophet; and none of them was cleansed, saving Naaman, the Syrian.—And all they in the Synagogue, when they heard these things, were filled with wrath, and rose up, and thrust Him out of the city, and led Him unto the brow of the hill, whereon their city was built, that they might cast Him down headlong. But He, passing through the midst of them, went His way; and came down to Capernaum, a city of Galilee, and taught them.

2. The draught of Fishes.—And it came to pass, that, as the people pressed upon Him to hear the word of God, He stood by the lake of Gennesaret, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And He entered into one of the ships, which was SIMON'S, and prayed him, that he would thrust out a little from the land. And He sat down, and taught the people out of the ship. Now when He had left speaking, He said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon, answering, said unto Him, Master, we have toiled all the night, and have taken nothing; nevertheless, **at Thy word I will let down the net.** And when they had this done, they inclosed a great multitude of fishes; and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, **Depart from me; for I am a sinful man, O Lord.** For he was astonished, and all that were with him, at the draught of the fishes which they had taken: and so was also JAMES, and JOHN, the sons of Zebedee, which were partners with Simon. And Jesus



said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed Him.

3. The Twelve Apostles.—And Jesus called unto Him His twelve disciples, and gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. Now the names of the twelve apostles are these: the first, **SIMON**, who is called **Peter**, and **Andrew** his brother; **James** the son of Zebedee, and **John** his brother; **Philip**, and **Bartholomew** (Nathanael); **Thomas**, and **Matthew** the publican; **James** the son of Alphaeus; and **Lebbæus** (Judas), whose surname was Thaddæus; **Simon**, the Canaanite; and **Judas Iscariot**, who also betrayed Him. These twelve Jesus sent forth and commanded them, saying, Go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils. Freely ye have received, freely give, for the workman is worthy of his meat.

Texts.—II. Thessalonians 3: 2. All men have not faith.—Hebrews 10: 35. Cast not away therefore your confidence which hath great recompense of reward.—Matthew 9: 37, 38. The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest.

The Holy Ghost hath called me through the Gospel. (III. Article).

Questions.—1. When Jesus came to Nazareth where did He go on the sabbath-day? 2. What part of the Scriptures were given Him to read? 3. What portion of Isaiah did He select? 4. About whom was this prophecy? 5. How did the people receive His address? 6. In what manner did Jesus escape from them? 7. Where did He go? 8. What was He obliged to do on account of the crowd that pressed to hear His words? 9. After speaking, what command did He give to Simon? 10. What did Simon reply? 11. What happened when Simon let down the net at the Lord's command? 12. How was Simon affected when he saw this? 13. Who else with him? 14. What is said of them after they had brought their ships to land? 15. How many disciples were called and what power was given them? 16. What were their names? 17. With what directions were they sent forth?

[A **Synagogue** or meeting-house was erected in nearly every town in Palestine after the Jews' returned from Babylon. In it on the sabbath-day a portion of God's law and of the prophets was publicly read and explained. The **Sea of Gennesaret**, also called **SEA OF TIBERIAS** and **SEA OF GALILEE**, is about 13 miles long and from 6 to 7 miles wide. Now as in ancient times, it abounds in fish. Among the cities which stood on its shore were Capernaum, Bethsaida, Magdala, Chorazin and Tiberias. Most of our Lord's public life was spent near this sea and hence its name frequently occurs in the Holy Scriptures. John and James, Andrew and Peter were fishermen here. **Simon Peter** was the son of the fisherman Jonas from Bethsaida, and **Andrew** was Peter's brother. **John** and **James** were brothers: their father's name was **Zebedee**.]

12. THE SERMON ON THE MOUNT.

(MATTHEW 5-7.)

1. The Beatitudes.—And Jesus, seeing the multitudes, went up into a mountain; and when He was set, His disciples came unto Him, and He taught them, saying, **Blessed** are the poor in spirit: for theirs is the kingdom of heaven. **Blessed** are they that mourn: for they shall be comforted. **Blessed** are the meek: for they shall inherit the earth. **Blessed** are they which do hunger and thirst after righteousness: for they shall be filled. **Blessed** are the merciful: for they shall obtain mercy.



Blessed are the pure in heart: for they shall see God. **Blessed** are the peace-makers: for they shall be called the children of God. **Blessed** are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. **Blessed** are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

2. Love of Enemies.—Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father, which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. Be ye therefore perfect, even as your Father which is in heaven is perfect.—When thou doest alms, let not thy left hand know what thy right hand doeth.

3. Prayer.—When thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them. After this manner therefore pray ye:

Our Father who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us: And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

4. Care.—Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.

13. THE SERVANT OF THE CENTURION AT CAPERNAUM AND JESUS STILLS THE TEMPEST.

(MATTHEW 8. LUKE 7.)

1. The Centurion's Servant.—Now when Jesus had ended all His sayings in the audience of the people, He entered into Capernaum. And a certain centurion's servant, who was dear unto him, was sick, and ready to die. And when he heard of Jesus, he sent unto Him the elders of the Jews, beseeching Him that He would come and heal his servant. And when they came to Jesus, they besought Him instantly, saying, That he was worthy for whom He should do this: for he loveth our nation, and he hath built us a synagogue. And when Jesus was entered into Capernaum, the centurion came unto Him, beseeching Him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

2. The Centurion's Faith.—And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that Thou shouldest come under my roof; but **speak the word only**, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, He marvelled, and said to them that followed, Verily I say unto you, I have not found so **GREAT FAITH**, no, not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way; and **AS THOU HAST BELIEVED**, so be it done unto thee. And his servant was healed in the self-same hour.

3. Jesus Stills the Tempest.—And when He was entered into a ship, His disciples followed Him. And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but He was **ASLEEP**. And His disciples came to Him, and awoke Him, saying, Lord, save us: we perish. And He saith unto them, Why are ye fearful, **O ye**

of little faith? Then He arose and rebuked the winds and the sea; and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey Him!

Texts.—Hebrews 11: 1. Now faith is the substance of things hoped for, the evidence of things not seen.—John 20: 29. Blessed are they that have not seen and yet have believed.—Luke 17: 5. Lord, increase our faith.—Matthew 28: 18. All power is given unto Me in heaven and in earth.

The Creed.

Questions—1. When Jesus had ended His sermon on the mount, where did He go? 2. Who sent for Him and why? 3. What commendatory remarks did the Jews make about this centurion? 4. How did he show his humility and faith? 5. How did the Lord commend him? 6. With what words did the Lord send the centurion to his home? 7. How was it with the servant who was sick unto death? 8. What happened as Jesus lay in a ship asleep? 9. With what words did His disciples arouse Him? 10. How did the Saviour rebuke them? 11. What effect had His word on the winds and the sea? 12. What were the words of astonishment from those who saw it? [A Centurion was a Roman officer commanding 100 soldiers, similar to "captain" in modern times.—The Jews were called "Children of the Kingdom" because they were first chosen as God's people.]

14. THE MAN SICK OF THE PALSY.

(MATTHEW 9. LUKE 5 and 7.)

1. The Man Sick of the Palsy.—And Jesus entered into a ship, and passed over, and came into his own city, Capernaum. And, behold, they brought to Him a man sick of the palsy, lying on a bed. And they sought means to bring him in, and to lay him before Him. And when they could not, because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus. And Jesus seeing their faith said unto the sick of the palsy, **Son, be of good cheer; thy sins be forgiven thee.** And, behold, certain of the scribes said within themselves, This man blasphemeth. Who can forgive sins, but God alone? And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? for whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the

Son of man hath power on earth to forgive sins, (then saith He to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men.

2. Mary Magdalene.—And one of the Pharisees desired Him that He would eat with him. And he went into the Pharisee's house, and sat down to meat. And, behold, a woman in the city, which was a **SINNER**, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at His feet behind Him weeping, and began to wash His feet with tears, and did wipe them with the hairs of her head, and kissed His feet, and anointed them with the ointment. Now when the Pharisee which had bidden Him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth Him: for she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors: the one owed 500 pence, and the other 50. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And He said unto him, Thou hast rightly judged. And He turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest Me no water for My feet: but she hath washed My feet with tears, and wiped them with the hairs of her head. Thou gavest Me no kiss: but this woman since the time I came in hath not ceased to kiss My feet. My head with oil thou didst not anoint: but this woman hath anointed My feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And He said unto her, **Thy sins are forgiven.** And they that sat at meat with Him began to say within themselves, Who is this that forgiveth sins also? And He said to the woman, **Thy faith** hath saved thee; go in peace.

Texts.—Psalm 32: 1. Blessed is he whose transgression is forgiven, whose sin is covered.—Ephesians 1: 7. In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace.

I believe the forgiveness of sins. (III. Article.)

Questions.—1. What city is called His “own?” 2. Who was brought to Jesus to be healed? 3. How did they manage in order to place the sick man in front of the Saviour? 4. What were the Saviour’s comforting words? 5. What said the Scribes within themselves? 6. What did Jesus say, knowing their thoughts? 7. How then did He manifest His might? 8. Who came to Him as He sat at meat? 9. What did she do to the Saviour? 10. What had the Pharisee, who had invited the Saviour, to say respecting this woman? 11. With what short illustration did the Lord silence the accuser? 12. In what manner did He assure the poor sinful woman of the forgiveness of her sins? [House-tops in the East are all flat. See Old Testament History, page 133.]

15. MATTHEW CALLED.—JAIRUS’ DAUGHTER RAISED FROM THE DEAD.

(MATTHEW 9: 9-26. MARK 5: 22-43.)

1. Matthew.—And as Jesus passed forth from thence, He saw a man, named Matthew, sitting at the receipt of custom: and He saith unto him, Follow Me. And he arose, and followed Him. And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with Him and His disciples. And when the Pharisees saw it, they said unto His disciples, Why eateth your Master with publicans and sinners? But when Jesus heard that, He said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

2. Jairus’ Daughter.—Then came a certain ruler, Jairus by name, and worshipped Him, saying, My daughter is even now dead: but come and lay Thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did His disciples. And, behold, a woman, which was diseased with an issue of blood twelve years, came behind Him, and touched the hem of His garment: for she said within herself, If I may but

touch His garment, I shall be whole. But Jesus turned Him about, and when He saw her, He said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour. While He yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further? As soon as Jesus heard the word that was spoken, He saith unto the ruler of the synagogue, Be not afraid, **only believe.** And He suffered no man to follow Him, save Peter, and



James, and John the brother of James. And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed Him to scorn. But when the people were put forth, He went in, and took her by the hand, and said unto her, *Talitha cumi*; which is, being interpreted, Damsel, I say unto thee, arise. And straightway the

damsel arose, and walked ; for she was of the age of twelve years. And they were astonished with a great astonishment. And He charged them straitly that no man should know it ; and commanded that something should be given her to eat. And the fame hereof went abroad into all that land.

Texts.—John 11 : 25. Jesus said, I am the resurrection, and the life : he that believeth in Me, though he were dead, yet shall he live.—I. Cor. 15 : 17–26. In Christ shall all be made alive.—John 5 : 21. As the Father raiseth up the dead, and quickeneth them ; even so the Son quickeneth whom He will.

I believe the resurrection of the body. (III. Article.)

Questions.—1. What was Matthew's occupation? 2. With what words did the Saviour call him? 3. Who came and sat with Jesus at the table? 4. In consequence who found fault? 5. How did the Lord rebuke them? 6. Whose daughter lay at the point of death? 7. On His way to the ruler's house what transpired? 8. Did Jesus heal the sick woman? 9. Whilst speaking to her what message was brought them? 10. How did he re-assure the father? 11. On entering the ruler's house whom did He find there? 12. What miracle did the Lord then perform? 13. How were the people affected? [Matthew was a tax gatherer, a receiver of custom, a publican at Capernaum through which city rolled the tide of trade between Damascus and Egypt, and here taxes on exported and imported goods were collected. The Roman collectors gave the contract for collecting the taxes to certain Jews. These often exacted more than the law demanded. On this account, and because these funds were tribute paid to the Romans, the Jews hated these collectors or publicans.—At funerals persons were frequently hired to weep and wail with the relatives and friends.]

16. THE WIDOW'S SON AT NAIN.

(LUKE 7.)

And it came to pass, that He went into a city called NAIN : and many of His disciples went with Him, and much people. Now when He came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a WIDOW : and much people of the city was with her. And when the Lord saw her He had compassion on her, and said unto her, Weep not. And He came and touched the bier : and they that bare him stood still. And He said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And He delivered him to his mother. And there came a fear on



all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited His people. And this rumor of Him went forth throughout all Judæa, and throughout all the region round about.

Texts.—Psalm 103: 15, 16. As for man, his days are as grass; as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more.—Psalm 90: 12. Lord, so teach us to number our days, that we may apply our hearts unto wisdom.—II. Thessalonians 4: 13. Sorrow not, as others that have no hope.

The resurrection of the body. (III. Article.) He will raise up me and all the dead at the last day.

Questions.—1. Towards what city was the Lord going with His disciples? 2. What did they meet coming out of the city? 3. What did the Lord say to the widow? 4. Relate what next took place? 5. How did this great miracle affect the people? 6. How far did the account of the miracle reach? [By the miracles which He performed Jesus manifested His glory. Three

times He brought the dead to life: **Jairus'** daughter who had just died; the widow's son of **Nain**, who had been carried out of the city gate, and **Lazarus**, at Bethany, who had lain in the grave four days.]

17. THE IMPRISONMENT AND DEATH OF JOHN THE BAPTIST.

(MATTHEW 14: 1-12. MARK 6: 14-29.)

1. The Message of John the Baptist.—At that time Herod the tetrarch heard of the fame of Jesus; and said unto his servants, This is John the Baptist: he is risen from the dead: and therefore mighty works do show forth themselves in him. For Herod had laid hold on John, and bound him, and put him in prison, for Herodias' sake, his brother Philip's wife. For John said unto him, It is not lawful for thee to have her. And when he would have put him to death, he feared the multitude, because they counted him as a prophet. Now when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto Him, Art Thou He that should come, or do we look for another? Jesus answered and said unto them, Go and show John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in Me.

2. John Beheaded.—But when Herod's birth-day was kept, the daughter of Herodias danced before them, and pleased Herod. And the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. And she came in straightway with haste unto the king, and asked, saying, I will that thou give me the head of John the Baptist. And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her. And sent an executioner, and commanded his



head to be brought: and he went, and beheaded him in the prison, and brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother. And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

Texts.—Matthew 5: 10. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.—Revelation 2: 10. Be thou faithful unto death, and I will give thee a crown of life.

Then shalt not kill. Thou shalt not commit adultery.

Questions.—1. When king Herod heard about Jesus what did he say to his servants? 2. Why had he thrown John into prison? 3. When John in prison heard about Christ whom did he send and with what question? 4. With what answer did Jesus direct them to return to John? 5. Who danced before the king and on what occasion? 6. Was he pleased, and what did he swear? 7. By whom was the daughter advised, and what? 8. Did the king

grant the request? 9. Why? 10. What was then done? 11. What last sad act did the disciples of John perform?

18. FEEDING 5000 MEN. JESUS ON THE SEA.

(JOHN 6: 1-15. MATTH. 14: 23-34. LUKE 9.)

1. Feeding 5000 Men.—After these things Jesus went over the sea of Galilee, and a great multitude followed Him, because they saw His miracles which He did on them that were diseased. And Jesus went up into a mountain, and there He sat with His disciples. And the passover, a feast of the Jews, was nigh. When Jesus then lifted up His eyes, and saw a great company



come unto Him, He was moved with compassion toward them, for they were as sheep without a shepherd. And the day began to wear away. Then saith He unto Philip, Whence shall

we buy bread, that these may eat? (And this He said to prove him: for He himself knew what He would do.) Philip answered Him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of His disciples, Andrew, Simon Peter's brother, saith unto Him, There is a lad here, which hath five barley-loaves and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. (Now there was much grass in the place.) So the men sat down in number about five thousand. And Jesus took the loaves; and when He had given thanks, He distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, He said unto His disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments.

2. On the Sea.—Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world. When Jesus therefore perceived that they would come and take Him by force, to make Him a king, He departed again into a mountain to pray, Himself alone. And when even was now come, His disciples went down unto the sea, and entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them. But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. And in the fourth watch of the night Jesus went unto them, walking on the sea. And when the disciples saw Him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. And Peter answered Him and said, Lord, if it be Thou, bid me come unto Thee on the water. And He said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and, beginning to sink, he cried, saying, Lord, save me! And immediately Jesus stretched forth His hand, and caught him, and said unto him, O THOU OF LITTLE FAITH, wherefore didst thou doubt? And when they were come

into the ship, the wind ceased. Then they that were in the ship came and worshipped Him, saying, **Of a truth Thou art the Son of God.** And when they were gone over, they came into the land of Genesaret.

Texts.—Psalm 145: 15, 16. The eyes of all wait upon Thee; and Thou givest them their meat in due season. Thou openest Thine hand, and satisfiest the desire of every living thing.—Ps. 118: 1. O give thanks unto the LORD; for He is good: because His mercy endureth for ever.

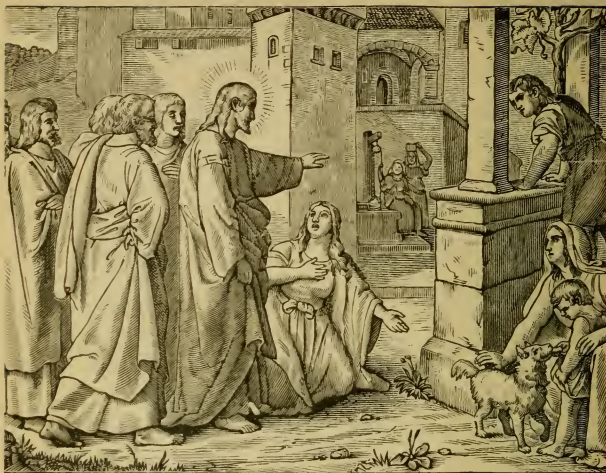
Give us this Day our Daily Bread. He daily provides us with all the necessities of life. (I. Article.)

Questions.—1. Why was Jesus followed by great multitudes? 2. Where did Jesus go at this time to teach the people? 3. Toward evening what trying question did He put to Philip? 4. What did Philip remark? 5. What had Andrew to say? 6. What directions did Jesus give? 7. How many sat down? 8. What did Jesus then? 9. How many baskets full of fragments were gathered up after all were filled? 10. What did those who saw this declare? 11. How did Jesus at this time avoid being made king? 12. Where do we find His disciples in the evening? 13. Was Jesus with them? 14. Where did the disciples see Jesus later? 15. What were His words of comfort? 16. How did Peter show his confidence? 17. What happened when he saw the wind and waves? 18. How and with what words did Jesus come to his assistance? 19. After they were all in the ship what did the disciples and boatmen confess?

19. THE WOMAN OF CANAAN. THE HEALING OF THE DEAF AND DUMB MAN, AND OF THE TEN LEPERS.

(MATTHEW 15. MARK 7. LUKE 17.)

1. The Woman of Canaan.—Then Jesus departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts, and cried unto Him, saying, **Have mercy on me, O Lord, Thou Son of David!** my daughter is grievously vexed with a devil. But He answered her not a word. And His disciples came, and besought Him, saying, Send her away; for she crieth after us. But He answered and said, I am not sent, **BUT UNTO THE LOST SHEEP OF THE HOUSE OF ISRAEL.** Then came she and worshipped Him, saying, Lord, help me! But He answered and said, It is not meet to take the



children's bread, and cast it to dogs. And she said, **TRUTH, LORD:** yet the dogs eat of the crumbs which fall from their master's table. Then Jesus answered and said unto her, **O woman, GREAT IS THY FAITH:** be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

2. The Deaf and Dumb Man.—Then Jesus departing from the coasts of Tyre and Sidon, came unto the sea of Galilee. And they bring unto Him one that was **DEAF**, and had an impediment in his speech; and they beseech Him to put His hand upon him. And He took him aside from the multitude, and put His fingers into his ears, and He spit, and touched his tongue; and looking up to heaven, He sighed, and saith unto him, **Ephphatha**, that is, **BE OPENED**. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And He charged them that they should tell no man: but

the more He charged them, so much the more a great deal they published it; and were beyond measure astonished, saying, **He hath done all things well**: He maketh both the deaf to hear, and the dumb to speak.

3. The Ten Lepers.—And it came to pass, as He went to Jerusalem, that He passed through the midst of Samaria and Galilee. And as He entered into a certain village, there met Him ten men that were lepers, which stood AFAR OFF: and they lifted up their voices, and said, JESUS, MASTER, HAVE MERCY ON US. And when He saw them, He said unto them, Go, shew yourselves unto the priests. **And it came to pass, that, as they went, they were cleansed.** And ONE of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at His feet, giving Him thanks: and he was a SAMARITAN. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And He said unto him, Arise, go thy way: **THY FAITH hath made thee whole.**

Texts.—Psalm 50: 15. Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me.—Genesis 32: 26. I will not let Thee go except Thou bless me.—Ps. 95: 2. Let us come before His presence with thanksgiving.

Call upon Him in every time of need, with prayer, praise and thanksgiving.

Questions.—1. Into what country did Jesus depart? 2. Who came and cried after Him, and what were her words? 3. Did Jesus answer? 4. What did the disciples suggest? 5. What was His answer? 6. When the woman came and humbled herself, how did He turn her away? 7. Did she continue to plead with the Lord and how? 8. How did He commend her faith and what did He grant? 9. When at the sea of Galilee who was brought to Jesus? 10. In what manner did He heal him? 11. What did the people exclaim in astonishment? 12. On His way to Jerusalem by whom was He met? 13. What was their cry? 14. What did Jesus direct them to do? 15. What happened as they went? 16. Did any return to thank the Lord? 17. What question did Jesus ask? 18. What then did He say to the Samaritan? [**Tyre and Sidon** were cities in Phœnicia on the Mediterranean Sea. The Phœnicians were descendants of Canaan.—**Leprosy**, which is still found in the East, is a dreadful scaly disease of the skin. It begins with eruptions, usually of the extremities, which, after a time decay and fall off joint after joint. The disease is incurable. The leper was cut off from society.]

20. THE PARABLES OF JESUS CHRIST.



I. Of the Mustard Seed, Leaven, Treasure in the Field and Pearl of great Price.

(MATTHEW 13. MARK 4.)

And it came to pass that Jesus entered into a ship and sat. And when He saw a great multitude He said, Whereunto shall we liken the KINGDOM OF GOD? or with what comparison shall we compare it? It is like a **grain of mustard seed**, which, when it is sown in the earth, is less than all the seeds that be in the earth: but when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.—And again He said, Whereunto shall I liken the kingdom of God? It is like unto **leaven** which a woman took, and hid in three

measures of meal, till the whole was leavened.—Again, the kingdom of heaven is like unto **treasure hid in a field**; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.—Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls: who, when he had found **one pearl of great price**, went and sold all that he had, and bought it.—With such parables spake He the Word unto them, as they were able to hear it.

Text.—Romans 14: 17. The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

Thy kingdom come.

II. Of the Sower, the Tares and the Net.

(LUKE 8. MATTHEW 13.)

1. The Sower.—And when much people were gathered together, out of every city, Jesus spake by a parable: A sower went out to sow his seed: and as he sowed, some fell by the **way-side**; and it was trodden down, and the fowls of the air devoured it. And some fell upon a **rock**; and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among **thorns**, and the thorns sprang up with it, and choked it. And other fell on **good ground**, and sprang up, and bare fruit a hundredfold.—And when He had said these things, He cried, He that hath ears to hear, let him hear. And His disciples asked Him, saying, What might this parable be? And He said, The seed is the Word of God. Those by the **WAY SIDE** are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the **ROCK** are they, which, when they hear, receive the word with joy; and these have no root, which for awhile believe, and in time of temptation fall away. And that which fell among **THORNS** are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. But that on the **GOOD GROUND** are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

2. The Tares among the Wheat.—Another parable put

He forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.—Then Jesus sent the multitude away, and went into the house: and His disciples came unto Him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of Man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

3. The Net.—Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth.

Texts.—James 1: 21, 22. Receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hear-

ers only, deceiving your own selves.—Luke 11: 28. Blessed are they that hear the Word of God, and keep it.

When the Word of God is taught in its truth and purity. (I. Petition.)

III. Of the Foolish Rich Man.

(LUKE 12: 13-21.)

And one of the company said unto Him, Master, speak to my brother, that he divide the inheritance with me. And He said unto him, Man, who made Me a judge or a divider over you? And He said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And He spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God.

Texts.—Matt. 6: 20, 21. Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also. —Mark 8: 36, 37. What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?

IV. Of the Unmerciful Servant.

(MATTHEW 18: 21-35.)

And Peter came to Jesus and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, which would take account of

his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying,



Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and

cast him into prison, till he should pay the debt. So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

Text.—Matt. 6: 14, 15. For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Forgive us our trespasses, as we forgive those who trespass against us. (V. Petition.)

V. Of the Good Samaritan.

(LUKE 10: 25-37.)

And, behold, a certain lawyer stood up, and tempted Him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And He said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain **Priest** that way; and when he saw him he passed by on the other side. And likewise a **Levite**, when he was at the place, came and looked on him, and passed by on the other side. But a certain **Samaritan**, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set



him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

Texts.—Matth. 5: 7. Blessed are the merciful: for they shall obtain mercy.—Isaiah 58: 7. Deal thy bread to the hungry, and bring the poor that are cast out to thy house; when thou seest the naked, cover him.—Gal. 5: 6. In Jesus Christ nothing availeth but faith which worketh by love.—1. John 3: 18. My little children, let us not love in word, neither in tongue; but in deed and in truth.

Assist and comfort him in danger and want. (V. Commandment.)

VI. Of the Unfruitful Fig Tree.

(LUKE 13: 1-9.)

There were present at that season some that told Him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish.

He spake also this parable: A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well: and if not, then after that thou shalt cut it down.

Texts.—Romans 2: 4. Despisest thou the riches of His goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

VII. The Great Supper.

(LUKE 14: 16-24.)

Then said Jesus, A certain man made a great supper, and bade many; and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city,

and bring in hither the poor, and the maimed, and the halt, and the blind And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.

Text.—Ps. 95: 7, 8. To-day if ye will hear His voice, harden not your heart.

VIII. Of the Lost Sheep and the Lost Silver.

Then drew near unto Him all the publicans and sinners for to hear Him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And He spake this parable unto them, saying, What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbors together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

Text.—I. Timothy 2: 4. God our Saviour will have all men to be saved, and to come unto the knowledge of the truth.

IX. Of the Prodigal Son.

And Jesus said, A certain man had two sons. And the younger of them said to his father, Father, give me the portion of goods

that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and



to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and

came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore came his father out, and entreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

Texts.—I. John 1: 8, 9. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.—I. Timothy 1: 15. This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners.

X. Of the Rich Glutton and Poor Lazarus.

(LUKE 16: 19–31.)

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the



rich man's table: moreover, the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I

have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, **They have Moses and the prophets; let them hear them.** And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, **If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.**

Texts.—Matthew 6: 33. Seek ye first the kingdom of God, and His righteousness.—Psalm 90: 12. So teach us to number our days, that we may apply our hearts unto wisdom.—Hebrews 13: 16. To do good and to communicate forget not: for with such sacrifices God is well pleased.

The life everlasting. (III. Article.)

XI. Of the Unjust Judge.

(LUKE 18: 1-8.)

And Jesus spake a parable unto them to this end, that men ought always to pray, and not to faint; saying, There was in a city a judge, which feared not God, neither regarded man. And there was a widow in that city; and she came unto him, saying, **Avenge me of mine adversary.** And he would not for a while: but afterward he said within himself, **Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.** And the Lord said, **Hear what the unjust judge saith. And shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily.**

Text.—Ps. 145: 18, 19. The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth. He will fulfil the desire of them that fear Him: He also will hear their cry, and will save them.

Prayer.

XII. The Pharisee and Publican.

(LUKE 18: 9-14.)

And Jesus spake this parable unto certain which trusted in themselves that they were righteous, and despised others: **Two men went up into the temple to pray; the one a Pharisee, and the other a publican.** The Pharisee stood and prayed thus with



himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

Text.—I. Peter 5: 5. God resisteth the proud and giveth grace to the humble.

Prayer.

XIII. Of the Laborers in the Vineyard.

(LUKE 20: 1-16.)

The kingdom of heaven is like unto a man that is a house-

holder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

Texts.—Luke 17: 10. When ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.—Romans 3: 24. We are justified **FREELY** by His grace through the redemption that is in Christ Jesus.

[A Penny, about fourteen cents of our money was in Christ's time, good wages for a day's labor in a vineyard.]

Hours. The day was divided into twelve hours. The *third* hour was between eight and nine o'clock in the morning as we number the hours. The *sixth* hour was about noon; the *ninth* hour about three o'clock in the afternoon, and the *eleventh* hour about five o'clock in the evening.]

XIV. Of the Talents.

(MATTHEW 25: 14-30.)

The kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant

into outer darkness: there shall be weeping and gnashing of teeth.

Text.—Luke 12: 48. Unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

He shall come to judge the quick and the dead. (II. Article.)

XV. Of the wicked Husbandmen.

(MATTHEW 21: 33–41.)

And Jesus spake this parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

Texts.—Hebrews 1: 1, 2. God, who spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things.—Acts 3: 13, 15. Whom ye delivered up, and killed the Prince of Life.

XVI. Of the Wedding Garment.

(MATTHEW 22: 1–14.)

And Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king,

which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth (angry): and sent forth his armies, and destroyed those murderers and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment. And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

Text.—Ephesians 2: 8, 9. By grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.

Jesus' dear Blood and Righteousness
My jewels are, my glorious dress,

In these before my God I'll stand
When I shall enter Heaven's bright land.

XVII. Of the Ten Virgins.

(MATTHEW 25: 1-13.)

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them. But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at mid-

night there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh.

Text.—Mark 13: 32. But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

21. JESUS, THE GOOD SHEPHERD.—MARY AND MARTHA.

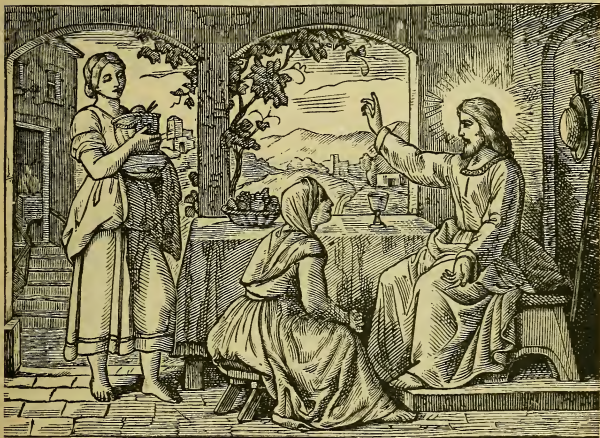
(JOHN 10: 11-16, 27, 28. LUKE 10: 38-42.)

1. The Good Shepherd.—And Jesus said, I am the good Shepherd: the good Shepherd giveth His life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good Shepherd, and know My sheep, and am known of Mine. As the Father knoweth Me, even so know I the Father: and I lay down My life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and one shepherd. My sheep hear My voice, and I know them, and they know Me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand.

2. Words of Comfort.—Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and

My burden is light. (Matth. 11: 28-30.) I am the **Light of the world**: he that followeth Me shall not walk in darkness, but shall have the light of life. I am the **Bread of life**: he that cometh to Me shall never hunger: and he that believeth on Me shall never thirst. (John 8: 12. 6: 35.)

3. Mary and Martha.—Now it came to pass, as they went, that He entered into a certain village (Bethany): and a certain woman named Martha received Him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and **heard His word**. But Martha was cumbered about much serving, and



came to Him, and said, Lord, dost Thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: **But one thing is needful**; and Mary hath chosen that good part, which shall not be taken away from her.

Texts.—Psalm 23: 1-3. The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters. He restoreth my soul: He leadeth me in the paths of righteousness for His name's sake.—I. Peter 2: 25. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.—Romans 3: 28. A man is justified by faith without the deeds of the law.—Luke 11: 28. Blessed are they that hear the **Word of God and keep it.**

The Holy Ghost has called me through the Gospel.

Questions.—1. Who is here meant by the Good Shepherd? (A hireling is one who has been hired, one who serves for wages). 2. What is said of the hireling when the wolf cometh? 3. Who are the sheep here referred to? 4. What did the Saviour give up for us? 5. What does He promise to all who follow Him? 6. Can you repeat the beautiful words of comfort directed to us? 7. What terms does the Lord apply to Himself? 8. Into what place did the Lord next enter? 9. Into whose house was he received? 10. What was the sister's name? 11. Where do we find her, and for what purpose? 12. What troubled Martha, and what was her complaint to the Lord? 13. What was His answer?

22. THE MAN BORN BLIND.

(JOHN 9.)

1. Sight Restored and the Trial.—And as Jesus passed by, He saw a man which was blind from his birth. And His disciples asked Him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but *that the works of God should be made manifest in him.* I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work. When He had thus spoken, He spat on the ground, and made clay of the spittle, and He anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of SILOAM. He went his way therefore, and washed, and came seeing. The neighbors therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? Some said, This is he: others said, He is like him: but he said, I am he. And it was the sabbath day when Jesus opened his eyes. Then the Pharisees asked him how he had received his sight. He said, A man that is called Jesus put clay upon mine eyes, and I washed, and do see. Therefore said some of the

Pharisees, This man is not of God, because **He keepeth not the sabbath day**. Others said, How can a man that is a sinner do such miracles? And there was a division among them. They say unto the blind man again, What sayest thou of Him, that He hath opened thine eyes? He said, He is a prophet.

2. The Second Trial.—And they called the parents of him that had received his sight. And asked them, Is this your son, who ye say was born blind? how then doth he now see? His parents answered them and said, We know that this is our son, and that he was born blind: but by what means he now seeth, we know not; he is of age; ask him: he shall speak for himself. These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that He was Christ, he should be put out of the synagogue. Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. He answered and said, Whether He be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, He could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

3. His Faith.—Jesus heard that they had cast him out; and when He had found him, He said unto him, **Dost thou believe on the Son of God?** He answered and said, Who is He, Lord, that I might believe on Him? And Jesus said unto him, Thou hast both seen Him, and it is **He that talketh with thee**. And he said, Lord, I believe. And he worshipped Him. And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the Pharisees heard these words, and said unto Him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

Texts.—John 8: 12. I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life.—Matth. 11: 5, 6.

The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in Me.

The Holy Ghost hath enlightened me with His gifts.

Questions.—1. What question did the disciples ask Jesus in regard to the blind man? 2. What was His answer? 3. Relate the manner in which He restored the blind man's sight? 4. Were any remarks made about the healing? 5. By whom? 6. What was the man's answer? 7. Were the Pharisees satisfied? 8. Whom did they send for? 9. How did the parents answer them? 10. Whom did they fear? 11. What did the Jews then enjoin upon the man? 12. What was his reply? 13. Upon this, what did they do? 14. When Jesus found him, what did He say? 15. How did the Lord reveal Himself unto him? 16. What did the man then say and do? 17. What reproof did He administer to the Pharisees? [*Siloam*, a fountain and pool on the south of Jerusalem. The pool is a stone reservoir 53 feet long, 18 feet wide and 19 feet deep. Steps lead to the bottom of the pool.]

23. PETER'S CONFESSION.—CHRIST'S TRANSFIGURATION.

(MATTHEW 16: 13-21. 17: 1-9.)

1. The Confession.—When Jesus came into the coasts of Caesarea Philippi, He asked His disciples, saying, Whom do men say that I, the Son of Man, am? And they said, Some say that Thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, **Thou art the Christ, the Son of the living God.** And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven. From that time forth began Jesus to shew unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

2. The Transfiguration.—And after six days Jesus taketh Peter, James and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and His face did shine as the sun, and His raiment was white as the light. And, behold, there appeared unto them Moses and Elias



talking with him. Then Peter said unto Jesus, LORD, IT IS GOOD FOR US TO BE HERE: if Thou wilt, let us make here three tabernacles; one for Thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, **This is My beloved Son, in whom I am well pleased; hear ye Him.** And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of Man be risen again from the dead.

Texts.—Matth. 10: 32. Whosoever shall confess Me before men, him

will I confess also before My Father which is in heaven—John 17: 5 O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was.—John 1: 14. We beheld His glory, the glory as of the Only begotten of the Father, full of grace and truth.

I believe in Jesus Christ, His Only Son, our Lord. (II. Article.)

Questions.—1. In what place do we now find the Lord? 2. What important question does He put to His disciples? 3. What was Peter's noble confession? 4. How did the Lord reply? 5. For what did the Lord now seek to prepare His disciples? 6. Where did Jesus take three of His disciples six days later? 7. What took place there? 8. What did Peter suggest? 9. What happened whilst he was yet speaking? 10. What was heard? 11. What did it say? 12. How did it affect the disciples? 13. When they raised their eyes, who alone was there? 14. On coming down from the mountain what charge did Jesus give to His disciples? [**Cæsarea Philippi**, in the far north near Mt. Hermon, not far from the source of the river Jordan, was named for Philip the Tetrarch. Another **CÆSAREA** was situated on the Mediterranean Sea. **MT. TABOR**, according to some, is the Mount of Transfiguration. Others believe it to have been Mt. Hermon].

24. JESUS THE FRIEND OF CHILDREN.—THE BLIND MAN.—ZACCHÆUS.

(MATTHEW 18. MARK 10. LUKE 18, 19.)

1. Who is the Greatest?—And the disciples came unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto Him, and set him in the midst of them, and said, **Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.** Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in My name, receiveth Me. But whoso shall offend one of these little ones which believe in Me, it were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of My Father which is in heaven.

2. Jesus Blesses the Children.—And they brought young



children to Jesus, that He should touch them: and His disciples rebuked those that brought them. But when Jesus saw it, He was much displeased, and said unto them, **Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God.** Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And He took them up in His arms, put His hands upon them, and blessed them.

3. The Blind Man at Jericho.—And as He was come nigh unto Jericho, a certain blind man sat by the way-side, begging: and hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, **Jesus, Thou Son of David, have mercy on me.** And they which went before rebuked him, that he should hold his peace: but he cried so much the more, **Thou Son of**



David have mercy on me. And Jesus stood, and commanded him to be brought unto Him: and when he was come near, He asked him, saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight: **thy faith** hath saved thee. And immediately he received his sight, and followed Him, glorifying God: and all the people, when they saw it, gave praise unto God.

4. Zacchæus.—And Jesus entered and passed through Jericho. And, behold, there was a man named Zacchæus, which was the chief among the publicans, and he was rich. And he sought to see Jesus, and he could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore-tree to see Him. And when Jesus came to the place, He looked up, and said unto him, Zacchæus, make haste, and come down; for to-day I must abide at thy house. And he made haste, and came down, and received Him joyfully. And when

they saw it, they all murmured, saying, That He was gone to be guest with a man that is a sinner. And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor: and if I have taken any thing from any man by false accusation, I restore him fourfold. And Jesus said unto him, **THIS DAY IS SALVATION COME TO THIS HOUSE, forasmuch as he also is a son of Abraham. For the Son of Man is come to seek and to save that which was lost.**

Text.—I. Timothy 1: 15. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.

The Baptism of Children. Jesus the Saviour.

Questions.—1. With what question did the disciples come to the Saviour on this occasion? 2. How did the Lord answer it? 3. What does He say about children's guardian angels? 4. Who were brought to Jesus? 5. What is said of the disciples? 6. Was Jesus pleased? 7. What did He say? 8. What did He then with the little ones? 9. Who was sitting by the wayside as Jesus went to Jericho? 10. What did he cry when told that Jesus was passing by? 11. When rebuked by the people, was he silent? 12. What then did the Lord command? 13. What was his petition? 14. What was Jesus' reply? 15. Who was Zacchæus? 16. How did he manage to secure a view of Jesus as He passed by? 17. What did the Lord say to him? 18. What did he then? 19. How were the people affected by this? 20. What was Zacchæus' honest confession to the Lord? 21. Repeat the Lord's beautiful reply? [ZACCHÆUS, a Jew, was one of the chief tax-gatherers for the Roman government. As such he was despised by the Jews as an enemy of his nation. By his faith, however, he showed himself as a true son of Abraham, who is the "father of the faithful."]

25. THE RAISING OF LAZARUS.

(JOHN 11.)

1. Lazarus' Sickness and Death.—Now a certain man was sick, named LAZARUS, of Bethany. Therefore his sisters MARY and MARTHA sent unto Jesus, saying, Lord, behold, he whom Thou lovest is sick. When Jesus heard that, He said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. And He abode two days still in the same place where He was. After that He saith unto His disciples, Our friend Lazarus sleepeth; but I go, that I may

awake him out of sleep. They thought that He had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

2. Jesus' Conversation with Martha.—Then when Jesus came, He found that he had lain in the grave four days already. And many of the Jews came to Martha and Mary, to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met Him: but Mary sat still in the house. Then said Martha unto Jesus, Lord, if Thou hadst been here, my brother had not died. But I know, that even now, whatsoever Thou wilt ask of God, God will give it Thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto Him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, **I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die.** Believest thou this? She saith unto Him, Yea, Lord: I believe that **Thou art the Christ, the Son of God**, which should come into the world. And when she had so said, she went and called Mary her sister secretly, saying, The Master is come, and calleth for thee. And she arose quickly, and came unto Him. The Jews then which were with her in the house, followed her, saying, She goeth unto the grave to weep there.

3. Jesus Raises Lazarus.—Then when Mary was come where Jesus was, and saw Him, she fell down at His feet, saying unto Him, Lord, if thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, He groaned in the spirit, and was troubled, and said, Where have ye laid him? They say unto Him, Lord, come and see. **Jesus wept.** Then said the Jews, Behold how He loved him! And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? Jesus cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. Martha saith unto Him,



Lord, by this time he stinketh: for he hath been dead four days. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? Then they took away the stone from the place where the dead was laid. And Jesus lifted up His eyes, and said, Father, I thank Thee that Thou hast heard Me. And I knew that Thou hearest Me always: but because of the people which stand by I said it, that they may believe that Thou hast sent Me. And He cried with a loud voice, **Lazarus, come forth!** And he that was dead came forth, bound hand and foot with graveclothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. Then many of the Jews which had seen the things which Jesus did, believed on Him. But some of them went their ways to the Pharisees, and told them what things Jesus had done. Then the chief priests and the Pharisees from that day forth took counsel together for to put Him to death.

Texts.—Job 19: 25, 26. I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God.—John 5: 28, 29. The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

The Resurrection of the Body. (III. Article.)

Questions.—1. Who is here spoken of as being sick? 2. What were his sisters' names? 3. To whom did they send word? 4. What did Jesus say about the sickness? 5. How long did He continue where He was? 6. How did He express Himself in regard to the death of Lazarus? 7. How long had Lazarus lain in the grave when the Saviour arrived? 8. What had Martha to say on meeting the Lord? 9. What was His reply? 10. Did she believe the Lord? 11. Whom did she then call? 12. What was Mary's lament to the Lord? 13. How could the Jews see that Jesus loved Lazarus? 14. What was the grave? 15. How was it secured? 16. What did Jesus command? 17. What was Jesus' prayer? 18. What then took place? 19. What effect had this wonderful miracle on the Jews? 20. Who sought from this day forth to put Jesus to death? [**Bethany** is a little village about two miles from Jerusalem on the Eastern slope of the Mount of Olives. It is still in existence.]

III. THE SUFFERINGS AND DEATH OF JESUS CHRIST.

26. JESUS' LAST JOURNEY.—THE ANOINTING.— THE ENTRY INTO JERUSALEM.

(LUKE 18. JOHN 12. MATTHEW 26, 31. LUKE 19.)

1. Jesus Foretells His Sufferings.—Then Jesus took unto Him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished. For He shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge Him, and put Him to death; and the third day He shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

2. The Anointing.—Then Jesus six days before the passover [Easter] came to Bethany, where Lazarus was which had been dead, whom He raised from the dead. There they made Him a supper in the house of Simon the leper, and, Martha served: but Lazarus was one of them that sat at the table with Him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped His feet with her hair: and the house was filled with the odor of the ointment. Then saith JUDAS ISCARIOT, who afterwards betrayed Him, Why was not this ointment sold for 300 pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. Then said Jesus, Let her alone, why trouble ye her, she hath wrought a good work on Me. For ye have the poor with you always, and whensoever ye will ye may do them good: but Me ye have not always. She hath done what she could: she is come aforehand to anoint My body to the burying. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

3. Jesus Enters Jerusalem.—And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto Me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send



them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, **Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.** And the disciples went, and did as Jesus commanded them, and brought the ass, and the colt, and put on them their clothes, and they set Him thereon. And a very great multitude spread their garments in

the way; others cut down branches from the trees, and strewed them in the way. And the multitudes that went before, and that followed, cried, saying, **Hosanna to the Son of David: Blessed is He that cometh in the name of the Lord; Hosanna in the highest.**

4. The Destruction of Jerusalem Foretold.—And when He was come near, He beheld the city, and wept over it, saying, **If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.** For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.—And He went into the temple, and began to cast out them that sold therein, and them that bought; saying unto them, **It is written, My house is the house of prayer;** but ye have made it a den of thieves.

Texts.—John 10: 18. No man taketh My life from Me, but I lay it down of myself. I have power to lay it down, and I have power to take it again.—Psalm 26: 8. Lord, I have loved the habitation of Thy house, and the place where Thine honor dwelleth.

Jesus' Suffering. (II. Article.)

Questions.—1. Whom did Jesus take with Him, and where were they going? 2. What had been prophesied concerning Him? 3. By whom? 4. Could the disciples understand it? 5. How many days before Easter did Jesus go to Bethany? 6. What was there prepared for Him? 7. In whose house? 8. What transpired at the table? 9. Who objected thereto? 10. Why? 11. What were Jesus' words to the betrayer? 12. When they drew near to Jerusalem where did Jesus send two disciples? 13. For what purpose? 14. What prophecy was now to be fulfilled? 15. What did the people when they saw Jesus riding toward the city? 16. What did they cry? 17. When Jesus saw the city of Jerusalem, how was He affected? 18. What prophetic words did He utter? 19. To what place within the city did He go? 20. With what words did He drive out those who desecrated the Lord's house? [The Prophets, especially Isaiah, chapter 53, had foretold the sufferings of Jesus, 700 years before they occurred. Zechariah, chapter 9: 9, had prophesied Christ's entry to Jerusalem 500 years before the events related in this history actually took place.—Spikenard, a highly perfumed ointment prepared from a plant in India growing in short spikes. It was

kept closely sealed, sometimes in alabaster boxes. The quantity used by MARY was judged to be worth more than 300 pence. A penny or Roman DENARIUS, was worth $13\frac{3}{4}$ cents of our money; 300 pence would be \$41.25. But the relative value of money being much greater then than now, the amount would be materially increased.—*Hosanna!* means *Save now!*

27. JESUS' LAST DISCOURSES.

(MATTHEW 22. MARK 12.)

1. Of Tribute to Cæsar.—Then went the Pharisees, and took counsel how they might entangle Jesus in His talk. And they sent out unto Him their disciples, with the Herodians, saying, Master, we know that Thou art true, and teachest the way of God in truth, neither carest Thou for any man; for Thou regardest not the person of men. Tell us therefore, What thinkest Thou? IS IT LAWFUL TO GIVE TRIBUTE UNTO CÆSAR, OR NOT? But Jesus perceived their wickedness, and said, Why tempt ye Me, ye hypocrites? Show Me the tribute-money. And they brought unto Him a penny. And He saith unto them, WHOSE IS THIS IMAGE AND SUPERScription? They say unto Him, Cæsar's. Then saith He unto them, RENDER THEREFORE UNTO CÆSAR THE THINGS which are Cæsar's, and unto God the things that are God's. When they had heard these words, they marvelled, and left Him, and went their way.

2. Of the Great Commandment.—The same day a lawyer tempted Him, saying, MASTER, WHICH IS THE GREAT COMMANDMENT IN THE LAW? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.

3. Whose Son is Christ?—While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is He? They say unto Him the son of David. He saith unto them, How then doth David in spirit call Him Lord, saying, The Lord said unto my Lord, Sit Thou on My right hand, till I make Thine enemies Thy footstool? IF DAVID

THEN CALL HIM LORD, HOW IS HE HIS SON? And no man was able to answer Him a word, neither durst any man from that day forth ask Him any more questions.

4. The Widow's Mite.—And as Jesus was in the temple, He sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a poor widow, and threw in two mites, which make a farthing. And He called unto Him His disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in than all they which have cast into the treasury. For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

Texts.—Romans 13: 7. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor.—II. Corinthians 9: 7. God loveth a cheerful giver.

The II. Article.

Questions.—1. Who desired to entangle the Lord in His talk? 2. With what question did they send their disciples to Him? 3. Did Jesus understand them? 4. What did He say? 5. What did He ask for? 6. Repeat His masterly rebuke? 7. Who came next to tempt the Lord? 8. What was this man's question? 9. How did the Lord answer him? 10. What question does Jesus here ask the Pharisees? 11. What answer did they give? 12. What was Jesus' rejoinder? 13. Were they able to answer Him? 14. In what part of the temple do we next find Jesus? 15. What did the Lord see there? 16. Relate what transpired?

28. OF THE DESTRUCTION OF JERUSALEM, THE END OF THE WORLD, AND THE LAST JUDGMENT.

(MATTHEW 24, 25. LUKE 21.)

1. Jerusalem's Destruction.—And as Jesus went out of the temple, His disciples came to Him for to shew Him the buildings of the temple, and said, Master, see what manner of stones and what buildings are here! And Jesus said unto them, Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. And as He sat upon the mount of Olives, the disciples came unto Him privately,

saying, Tell us, WHEN shall these things be? and what shall be the SIGN of Thy COMING, and of the END OF THE WORLD? And Jesus answered and said unto them, When ye shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand). And WHEN YE SHALL SEE JERUSALEM COMPASSED WITH ARMIES then know that the DESOLATION THEREOF IS NIGH. Then let them which be in Judæa flee into the mountains: let him which is on the housetop not come down to take any thing out of his house: neither let him which is in the field return back to take his clothes. For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be. For wheresoever the carcass is, there will the eagles be gathered together.

2. Of the End of the World.—And after the tribulation of those days there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And He spake to them a parable: Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the

kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled. **Heaven and earth shall pass away: but My words shall not pass away.**



3. Of the Last Judgment.—When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd divideth his sheep from the goats. And He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, **COME, YE BLESSED OF MY FATHER, INHERIT THE KINGDOM PREPARED FOR YOU FROM THE FOUNDATION OF THE WORLD.** For I was an HUNGERED, and ye gave Me meat: I was THIRSTY,

and ye gave Me drink: I was a STRANGER, and ye took Me in: NAKED, and ye clothed Me: I was SICK, and ye visited Me: I was IN PRISON, and ye came unto Me. Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungered, and fed Thee? or thirsty, and gave Thee drink? when saw we Thee a stranger, and took Thee in? or naked and clothed Thee? Or when saw we Thee sick, or in prison, and came unto Thee? And the King shall answer and say unto them, **Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.** Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave Me no meat: I was thirsty, and ye gave Me no drink: I was a stranger, and ye took Me not in: naked, and ye clothed Me not: sick, and in prison, and ye visited Me not. Then shall they also answer Him, saying, Lord, when saw we Thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee? Then shall He answer them, saying, **Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to Me. And these shall go away into everlasting punishment: but the righteous into life eternal.**

Texts.—I. John 2: 17. The world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.—II. Corinthians 5: 10. We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

From whence He shall come to judge the quick and the dead. (II. Article.)

Questions.—1. To what did the disciples here direct the Saviour's attention? 2. What did they say? 3. How did He reply? 4. Who came to Him as he sat upon the Mount of Olives? 5. With what question? 6. To what prophecy did He refer them and what sign did He give? 7. What directions did He then give them? 8. What about the tribulations mentioned? 9. What did Jesus say about deceivers? 10. How shall the coming of the Son of Man be? 11. What signs shall precede the end of the world? 12. Who will then come and in what manner? 13. What parable did the Lord here use? 14. What does the Lord say of "heaven and earth" and what of His "Words"? 15. In what manner will the Son of Man come at the last day? 16. Who will be gathered before Him? 17. How will He separate

them? 18. What blessed words will He address to those on His right hand? 19. How will the righteous answer? 20. What is the king's gracious reply? 21. What fearful condemnation will be pronounced upon those at His left? 22. What will they answer? 23. Why must these go away into everlasting punishment? 24. What is the reward of the righteous?

[Seventy years after Christ's birth Jerusalem was destroyed by the Romans under Titus, who carried away some of the sacred vessels of the temple, and



had them portrayed on the triumphal arch erected in Rome on his return, where they can still be seen as in the picture above.

The Christians in accordance with the Saviour's command fled to the mountains, and found refuge in Pella east of the Jordan. More than a million of Jews perished miserably and not one stone of the temple was left upon another.]

29. THE PASSOVER, THE WASHING OF THE DISCIPLES FEET, AND THE LORD'S SUPPER.

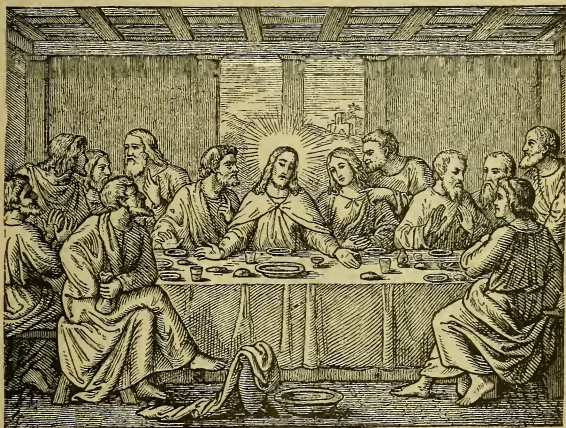
(MATTHEW 26. MARK 14. LUKE 23. JOHN 13-15.)

1. The Last Passover and the Traitor.—Then came the day of unleavened bread when the passover must be killed. And Jesus said unto His disciples, Ye know that after two days is the feast of the passover, and the Son of Man is betrayed to be crucified. Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high

priest, who was called Caiaphas, and consulted that they might take Jesus by subtilty and kill Him. But they said, Not on the feast-day, lest there be an uproar among the people. Then entered Satan into **Judas** surnamed **Iscariot**, being of the number of the twelve. And he went and communed with the chief priests and captains, and said, What will ye give me, and I will deliver Him unto you? And when they heard it they were glad. And they covenanted to give him thirty pieces of silver. And he promised, and from that time sought opportunity to betray Him unto them in the absence of the multitude. And Jesus sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto Him, Where wilt Thou that we prepare? And He said unto them, Behold, when we are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the good man of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with My disciples? And he shall shew you a large upper room furnished: there make ready. And they went, and found as He had said unto them: and they made ready the passover. And in the evening He sat down, and the twelve apostles with Him. And He said unto them, With desire I have desired to eat this passover with you before I suffer.

2. The Feetwashing.—And there was also a strife among them, which of them should be accounted the greatest. And Jesus saith unto them, He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. And He arose from supper and laid aside His garments; and took a towel, and girded Himself. After that He poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded. Then cometh He to Simon Peter: and Peter said unto Him, Lord, dost Thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter said unto Him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with Me. Simon Peter saith unto Him, Lord, not my feet only, but also my hands and my head. So after He had washed their feet, and had taken

His garments, and was set down again, He said unto them, Know ye what I have done to you? Ye call Me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with Me shall betray Me. And they began to be sorrowful, and to say unto Him one by one, Is it I? And He answered and said



unto them, It is one of the twelve, that dippeth with Me in the dish. The Son of Man indeed goeth, as it is written of Him: but woe to that man by whom the Son of Man is betrayed! Then Judas answered Him and said, Master Is it I? He said unto him, Thou hast said.

4. The Lord's Supper Instituted.—And as they were eating, JESUS TOOK BREAD; AND WHEN HE HAD GIVEN THANKS,

HE BRAKE IT, AND GAVE IT TO THE DISCIPLES, AND SAID, **Take, eat; this is My Body which is given for you: this do in remembrance of Me.** AFTER THE SAME MANNER ALSO HE TOOK THE CUP, WHEN HE HAD SUPPED, GAVE THANKS, AND GAVE IT TO THEM, SAYING, **Drink ye all of it: this cup is the new testament in My Blood, which is shed for you, for the remission of sins: this do ye, as oft as ye drink it, in remembrance of Me.**

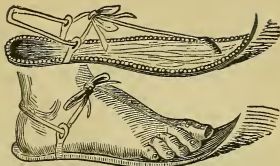
Texts.—I. Corinthians 5: 7. Christ OUR PASSOVER is sacrificed FOR US.—I. Cor. 10: 16. The **cup** of blessing which we bless, is it not the **communion** of the **Blood of Christ?** the **bread** which we break, is it not the **communion** of the **Body of Christ?**—I. Cor. 11: 26, 27, 29. As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Wherefore, whosoever shall eat this **bread**, and drink this **cup** of the Lord, unworthily, shall be guilty of the **Body** and **Blood** of the Lord. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, **not discerning the Lord's Body.**

The Lord's Supper.

Questions.—1. What must be done in the day of unleavened bread? 2. What was the feast of the passover? (See Old Testament History, page 68.) 3. Who gathered together to take counsel against Jesus? 4. Where? 5. How did they wish to take Him? 6. What day would they avoid? 7. Why? 8. What is here said of Judas Iscariot? 9. With what question did he go to the chief priests and captains? 10. How much did they promise him? 11. What did he seek from that time forward? 12. Which disciples did Jesus send to prepare the passover? 13. What were His directions? 14. Did the disciples find everything as He had said? 15. What were the Saviour's words as He seated Himself to eat the passover with His disciples? 16. What was the cause of strife among them? 17. What did Jesus say to this? 18. Relate what next took place? 19. Which of the disciples refused to accept this humble service from the Lord? 20. What did Jesus say to it? 21. What was Peter's reply? 22. What lesson did the Lord wish to teach by this feet-washing? (As this office was usually performed by servants and slaves, the Lord thereby teaches *humility*.) 23. What words from the Saviour at the table, made them all sorrowful? 24. Which was the betrayer? 25. What Holy Sacrament did the Lord now institute? 26. Repeat the words of the institution of this Sacrament from memory.

[The Passover is the Festival of Easter.—A piece of Silver is valued at Fifty Cents; thirty Pieces of Silver would be Fifteen Dollars.—Feet-washing was necessary continually, and is still practised in the East. The shoes worn were not like those in use in our day, but **Sandals**, mere soles of leather or wood tied to the bottom of the foot. When walking, the dust of the road would settle upon the feet, making the washing necessary after

every walk. Sandals were always taken off on entering a house. This, and the washing of the feet, was the business of the lowest servants. A slave, newly bought, commenced his service by loosing the sandals and washing the feet of his new master.



Sandals.

The Lord, by washing His disciples' feet, gave them an example of great humility, and taught them that instead of quarreling about which should be the **greatest**, each should humble himself even to the performance of the most menial service for each other.—The Lord's Supper was instituted in the evening of **Green Thursday**.—The **Treason** of Judas is prophesied in Psalm 141: 9, and Zechariah 11: 12.]

30. JESUS IN GETHSEMANE AND THE BETRAYAL.

(MATTHEW 26. MARK 14. LUKE 22.)

1. The Walk to Gethsemane.—And when they had sung a hymn, they went out into the mount of Olives. Then saith Jesus unto them, All ye shall be offended because of Me this night: for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad. **But after I am risen again, I will go before you into Galilee.** Peter answered and said unto Him, Though all men shall be offended because of Thee, yet will I never be offended. Jesus said unto him, Verily I say unto thee, **THAT THIS NIGHT, BEFORE THE COCK CROW TWICE, THOU SHALT DENY ME THRICE.** Peter said unto Him, Though I should die with Thee, yet I will not deny Thee. Likewise also said all the disciples.

2. Jesus' Agony in the Garden.—Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here while I go and pray yonder. And He took with Him Peter and James and John, and began to be sorrowful and very heavy. Then saith He unto them, **My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with Me.** And He went a little further, and fell on His face,

and prayed, saying, O My Father, if it be possible, let this cup pass from Me: nevertheless, not as I will, but as Thou wilt. And He cometh unto the disciples, and findeth them asleep, and saith unto Peter, Simon sleepest thou? Could ye not watch with Me ONE hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing but the flesh is weak. He went away again the second time and prayed,



saying, O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done. And He came and found them asleep again. And He went and prayed the third time, saying the same words. And there appeared an angel unto Him from heaven, strengthening Him. And being in an agony, He prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground. Then cometh He to His disciples, and saith unto them, Sleep on now, and take your rest; behold, the hour is at hand, and the Son of Man is betrayed into

the hands of sinners. Rise, let us be going; behold, he is at hand that doth betray Me.

3. The Betrayal.—And while He yet spake, lo, JUDAS came, and with him a great multitude, with swords and staves, from the chief priests and elders of the people. Jesus therefore, knowing all things that should come upon Him, went forth, and said unto them, Whom seek ye? They answered Him, Jesus of Nazareth. Jesus saith unto them, **I am He.** As soon as He had said this unto them they went backward, and fell to the ground. Then asked He them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am He; if therefore ye seek Me, let these go their way. Now he that betrayed Him gave them a sign, saying, Whomsoever I shall kiss, that same is He: hold Him fast. And he came to Jesus, and said, Hail, Master: and kissed Him. And Jesus said unto him, **FRIEND, WHEREFORE ART THOU COME?** JUDAS BETRAYEST THOU THE SON OF MAN WITH A KISS? Then came they and laid hands on Jesus, and took Him.

4. Peter's Sword.—When they which were about Him saw what would follow, they said unto Him, Lord, shall we smite with the sword? Then PETER drew his sword, and struck a servant of the high priest, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto him, Put up thy sword into the sheath; for all they that take the sword shall perish with the sword: the cup which My Father hath given Me, shall I not drink it? Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be? And he touched the servant's ear, and healed him. And Jesus said to the multitudes, Are ye come out, as against a thief, with swords and staves for to take Me? I sat daily with you teaching in the temple, and ye laid no hold on Me: but this is your hour, and the power of darkness. **Then all the disciples forsook Him and fled.**

Texts.—Hebrews 5: 7. In the days of His flesh, He offered up prayers and supplications, with strong crying and tears, unto Him that was able to save Him from death, and was heard in that He feared. Though He were a

Son, yet learned He obedience by the things which he suffered.—Isaiah 43: 24. Thou hast made Me to serve with thy sins, thou hast wearied Me with thine iniquities.

Thy will be done. (3d Petition.)

Questions.—1. What did Jesus and His disciples do after the institution of the Lord's Supper? 2. What did He assert of them in advance? 3. Where would He meet them after His resurrection? 4. What transpired here between Peter and the Saviour? 5. To what place did they now go? 6. What did Jesus here say to His disciples? 7. What three did He take with him? 8. Relate everything connected with this sorrowful and distressing scene? 9. What is said of the sweat which dropped to the ground? 10. With what words did He arouse His disciples from their sleep? 11. Whilst speaking, who came? 12. How did Jesus receive them, with what words? 13. In what manner did Judas indicate to the multitude which was He? 14. What did the Saviour say to this? 15. What did the disciples suggest? 16. What did Peter do without waiting for a reply? 17. How did the Lord rebuke him? 18. What kindness did Jesus show to Malchus? 19. How did the Lord speak to the multitudes? 20. What became of the disciples? [After the institution of the Lord's Supper Jesus delivered a long address and offered His intercessory prayer (See John 14-17) and then, near midnight, went to Gethsemane at the foot of the Mount of Olives. The same three disciples who were present at the house of Jairus, and at His Transfiguration, were also witnesses of His great agony in the garden. A Legion contained 6000 men.]

31. JESUS' SUFFERINGS BEFORE THE HIGH- PRIEST.

(MATTHEW 26. MARK 14.)

1. Jesus before Annas.—Then they took Jesus, and bound Him, and led Him away to ANNAS first; for he was father-in-law to Caiaphas, which was the high priest that same year. The high priest then asked Jesus of His disciples, and of His doctrine. Jesus answered Him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou Me? ask them which heard Me, what I have said unto them; behold, they know what I said. And when He had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest Thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou Me?

2. Tried and Condemned by the Council.—Now Annas sent Him bound unto CAIAPHAS the high priest: and with him were assembled all the chief priests and the elders and the scribes. And all THE COUNCIL SOUGHT FALSE WITNESS against Jesus, to put Him to death; but found none: yea, though many FALSE witnesses came, yet found they none. Their witness agreed not together. And the high priest arose, and said unto Him, Answereth Thou nothing? what is it which these witness against thee? But Jesus held His peace. And the high priest



said unto Him, I adjure Thee by the living God, that Thou tell us whether Thou be the CHRIST, THE SON OF GOD. And Jesus said, I am: nevertheless I say unto you, Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard His blasphemy. What think ye? They answered and said, He is guilty of death.

Then did they spit in His face, and buffeted Him; and others smote Him with the palms of their hands, saying, Prophecy unto us, Thou Christ, Who is he that smote thee? And many other blasphemies spake they against Him.

Texts.—Isaiah 53: 3. He is despised and rejected of men; a man of sorrows, and acquainted with grief.—Hebrews 12: 3. Consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds.

Thou shalt not bear false witness. (8th Commandment.)

Questions.—1. To whom was Jesus led first? 2. Who was Annas? 3. What did he ask Jesus? 4. How did the Lord answer him? 5. How did one of the officers treat Jesus? 6. What reply did the Saviour make? 7. To whom did Annas send Jesus? 8. Who were there assembled? 9. What did the council seek? 10. Why was the witness of no account? 11. How did Caiaphas, the high-priest, speak to Jesus? 12. In what manner did he then put Jesus under oath? 13. What was Jesus' reply? 14. What then did the high-priest? 15. How did they pass sentence upon Him? 16. To what treatment was the Lord then subjected? [The Council, or Sanhedrin was composed of seventy senators, with the high-priest as president. It was the highest spiritual court at Jerusalem, and had final decision in all matters of religion and worship. The right of passing and executing sentence of death belonged to it, until this was taken away by the Romans a few years before the time of Christ. Jesus was led before this spiritual court. Annas had formerly been high-priest, but the office was now filled by his son-in-law Caiaphas, who was the only actual and proper high-priest. ANNAS, however, having formerly been high-priest was still called by that name. CAIAPHAS, the highest officer of the Jewish nation, officially put Jesus *under oath*, saying, "I adjure Thee, etc." Then Jesus, who up to this time had said nothing, was obliged to break His silence, and said, "I AM, etc."]

32. PETER DENIES CHRIST.—JUDAS HANGS HIMSELF.

(MATTHEW 26, 27. LUKE 22. JOHN 18.)

1. Peter's Denial.—And SIMON PETER followed Jesus, and so did another disciple; that disciple (John) was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then John went out and spake unto her that kept the door, and brought in Peter. And the servants and officers had made a fire of coals, for it was

cold; and they warmed themselves: and Peter sat down among them, to see the end. And when one of the maids of the high priest, that kept the door, saw Peter by the fire warming himself, she earnestly looked upon him, and said, Art thou not also one of this man's disciples? **BUT HE DENIED** before them all, saying, **I AM NOT.** And he went out into the porch; and the cock crew. And as he went out another maid saw him, and said unto them that were there, This fellow was also with Jesus of Naza-



areth. And again he denied with an oath, **I DO NOT KNOW THE MAN.** And after a while another of them that stood by, confidently affirmed and said to Peter, Surely thou also art one of them: for thou art a Galilean, and thy speech betrayeth thee. One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did I not see thee in the garden with Him? But he began to curse and to swear, saying, **I KNOW NOT THIS MAN OF WHOM YE SPEAK.** And immediately, while he yet spake, the cock crew the second time. **And the Lord turned, and looked upon Peter.** And Peter remembered the

word of Jesus, which said unto him, Before the cock crow twice, thou shalt deny Me thrice. And he went out, and wept bitterly.

2. Judas Hangs Himself.—When the morning was come, all the chief priests and elders of the people took counsel against Jesus, and when they had bound Him, they led Him away, and delivered him to **Pontius Pilate** the governor. Then **JUDAS**, which had betrayed Him, when he saw that He was condemned to death, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, **I have sinned in that I have betrayed the innocent blood.** And they said, **WHAT IS THAT TO US? SEE THOU TO THAT.** And he cast down the pieces of silver in the temple, and departed, and went and hanged himself, and he burst asunder in the midst, and all his bowels gushed out. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremiah, the prophet, saying, And they took the thirty pieces of silver, the price of Him that was valued, whom they of the children of Israel did value; and gave them for the potter's field, as the Lord appointed me.

Texts.—I. Cor. 10: 12. Let him that thinketh he standeth take heed lest he fall.—II. Corinthians 7: 10. Godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

Confession.

Questions.—1. Who followed Jesus into the palace? 2. What had the servants made? 3. How did one of the maids treat Peter? 4. How did Peter deny the Lord? 5. What did another maid say of him? 6. In what words did Peter deny Christ a second time? 7. How did a relative of Malchus address Peter? 8. How did Peter a third time deny the Lord? 9. Who looked at Peter when the cock crew? 10 How did this look affect Peter? 11. To whom did the Jews then lead Jesus? 12. Who now saw that Jesus was condemned to death? 13. What did he say to the chief priests and elders? 14. How did they answer him? 15. What course did Judas then pursue and with what result? 16. How was the money used? 17. Which prophecy was then fulfilled? [It was on the morning of **Good Friday** that Jesus was led to Pontius Pilate the civil Governor.]

33. JESUS BEFORE PILATE AND HEROD.

(MATTHEW 27. MARK 15. LUKE 23. JOHN 18, 19.)

1. Jesus Before Pilate.—And the whole multitude led Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. PILATE then went out unto them, and said, What accusation bring ye against this Man? They answered and said unto him, If He were not a malefactor, we would not have delivered Him up unto thee. Then said Pilate unto them, Take ye Him, and judge Him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death. Then the chief priests and elders began to accuse Him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that He himself is Christ a king. Then Pilate entered into the judgment hall again, and called Jesus, and said unto Him, Art Thou the King of the Jews? Jesus answered, **My kingdom is not of this world:** if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence. Pilate therefore said unto Him, Art Thou a King then? Jesus answered, **Thou sayest it, I am a King.** To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice. Pilate saith unto Him, **WHAT IS TRUTH?** And when he had said this, he went out again unto the Jews, and saith unto them, **I find in Him no fault at all.**

2. Jesus Before Herod.—And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of GALILEE, he asked whether the man were a Galilæan. And as soon as he knew that He belonged unto HEROD's jurisdiction, he sent Him to Herod, who himself also was at Jerusalem at that time.—And when Herod saw Jesus, he was exceeding glad: for he was desirous to see Him of a long season, because he had heard many things of Him; and he hoped to have seen some miracle done by Him. Then he questioned with Him in many

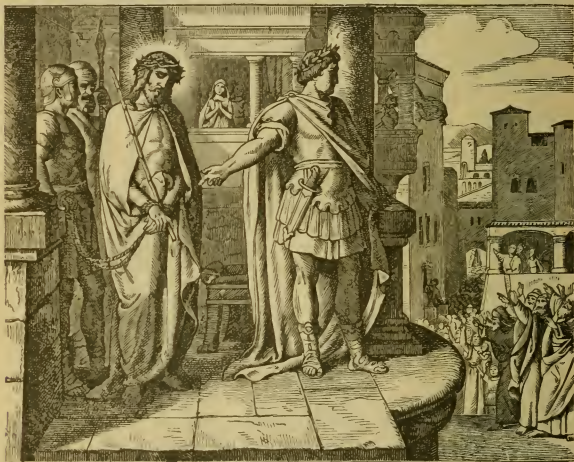
words: but He answered him nothing. And the chief priests and scribes stood and vehemently accused Him. And Herod with his men of war SET HIM AT NOUGHT, AND MOCKED HIM, and arrayed Him in a gorgeous robe, and sent Him again to Pilate. And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves.

3. Jesus and Barabbas.—And Pilate, when he had called together the chief priests and the rulers and the people, said unto them, Ye have brought this Man unto me as One that perverteth the people; and, behold, I, having examined Him before you, have found no fault in this Man touching those things whereof ye accuse Him: no, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto Him. I will therefore chastise Him, and release Him.—Now at that feast the governor had a custom to release unto the people a prisoner, whomsoever they desired. And they had then a notable prisoner, called **Barabbas**, who had committed murder in an insurrection which he and others had made in the city. Therefore when they were gathered together, Pilate said, Ye have a custom, that I should release unto you one at the passover, Whom will ye that I release unto you? **BARABBAS**, or **JESUS** which is called Christ? For he knew that for envy they had delivered Him.—When Pilate was set down on the judgment seat, his WIFE sent unto him, saying, Have thou nothing to do with **THAT JUST MAN**: for I have suffered many things this day in a dream because of Him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. And when the governor again said unto them, Whether of the twain will ye that I release unto you? they cried out all at once, saying, **Away with this Man, and release unto us Barabbas.** Pilate therefore, willing to release Jesus, spake again to them, What shall I do then with Jesus which is called Christ? But they cried, saying, **Crucify Him, crucify Him.** And he said unto them the third time, Why, what evil hath He done? I have found no cause of death in Him: I will therefore chastise Him, and let Him go. And they were instant with loud voices, requiring that He might be crucified. And the voices of them and of the chief priests prevailed.



4. Jesus Scourged and Condemned.—Then Pilate took Jesus and scourged Him. And the soldiers of the governor took

Jesus into the common hall, and gathered the whole band of soldiers. And they stripped Him, and put on Him a scarlet robe, and platted a crown of thorns and put it upon His head, and a reed in his right hand: and they bowed the knee before Him, and mocked Him, saying, Hail, King of the Jews! And they struck Him on the face and spit upon Him, and took the reed, and smote Him on the head, and bowing their knees wor-



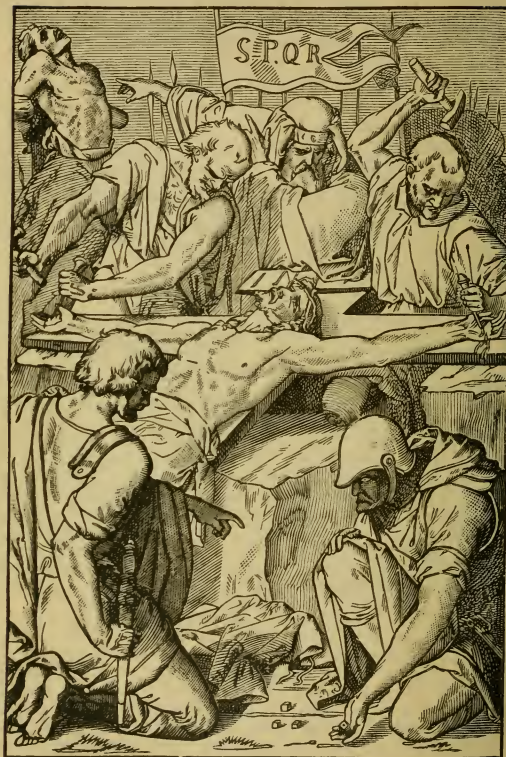
shipped Him. Pilate therefore went forth again, and saith unto them, Behold, I bring Him forth to you, that ye may know that I find no fault in Him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, **Behold the man!** When the chief priests therefore and officers saw Him, they cried out, saying, Crucify Him, crucify Him. Pilate saith unto them, Take ye Him, and crucify Him: for I find no fault in Him. The Jews answered him, We have a law, and by our law he ought to die, because He made Himself

the Son of God.—When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this JUST PERSON: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: but he delivered Jesus to their will, to be crucified.

Texts.—Luke 11: 23. He that is not with Me is against Me.—Revelation 3: 15, 16. I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth.—I. Peter 2: 23. Jesus did no sin, neither was guile found in His mouth: when He was reviled, He reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously.

Suffered under Pontius Pilate. (II. Article.)

Questions.—1. To what place and before what judge was Jesus brought? 2. Of what did they accuse Him? 3. What question did Pilate ask Jesus? 4. How did He reply? 5. What testimony does the Lord here give of Himself? 6. In what words to the Jews does Pilate express *his* conviction? 7. To whom did Pilate send Jesus? 8. Why was Herod glad to see Him? 9. What answer did Jesus give to Herod? 10. How was he treated by Herod? 11. On His return, what did Pilate say to the chief priests and rulers? 12. What was one of the governor's customs at that feast? 13. What other prisoner did Pilate mention with Jesus for the people's choice? 14. Who sent words of warning to him? 15. Whom was he willing to release? 16. And whom did the people choose? 17. What did they wish Pilate to do with Jesus? 18. In what manner did the soldiers then abuse Jesus? 19. On leading Him forth with a crown of thorns and a purple robe, what did Pilate say? 20. How did Pilate show his desire to be innocent? 21. What did the people then say? 22. What course did Pilate take at last? [**Pilate**, for six years had been Governor of Judæa, appointed by the Roman Emperor.—The **Sentence of Death** was reserved to the Romans, and could no longer be executed by the Jews.—**Galilee** was the territory over which Herod reigned. Because Jesus was brought up at Nazareth, and had mostly lived in Galilee, Pilate sent Jesus to Herod, and seems to have believed that in this manner he could get rid of the case.—The **unrighteous judge's** sentence was, Jesus is *innocent*—is a *just person*,—and yet he commands His crucifixion. A few years later (in the year 36), **PILATE**, deposed on account of his cruelty, was banished to Gaul (France), and, as did Judas, he ended his life by suicide.—**Crucifixion** was one of the most disgraceful and painful means of death, which the Romans, as a rule, used only for slaves and great criminals.]



THE CRUCIFIXION.

34. THE CRUCIFIXION ON MOUNT GOLGOTHA.

1. **Jesus led to Golgotha.**—Then the soldiers took off the purple robe from Jesus, and put His own clothes on Him. And led Him out to crucify Him. And He bore His cross. And as they led Him away, they found a man of Cyrene coming out of the country, **Simon** by name: him they compelled to bear the cross after Jesus. And there followed Him a great company of people, and of women, which also bewailed and lamented Him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for Me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry? And there were also **two** malefactors, led with Him to be put to death. And when they were come unto a place called **Golgotha**, that is to say, The place of a skull, they gave Him vinegar to drink mingled with gall: and when He had tasted thereof, He would not drink.

2. **Jesus' First Word on the Cross.**—And there they crucified Jesus, and the malefactors with Him, one on the right hand, and the other on the left. And the Scripture was fulfilled, which saith, And He was numbered with the transgressors. (Isaiah 53: 12.) And it was the third hour (9 o'clock in the morning) when they crucified Him. Then said Jesus, **Father, forgive them; for they know not what they do.** And Pilate wrote a title in Hebrew, Greek and Latin, and put it on the cross. And the writing was,

JESUS OF NAZARETH THE KING OF THE JEWS.

Then said the chief priests of the Jews to Pilate, Write not, "The King of the Jews": but that **HE SAID**, I am King of the Jews. Pilate answered, What I have written I have written.—Then the soldiers, when they had crucified Jesus, took His garments, and made four parts, to every soldier a part; and also His coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be. These things the



soldiers did. Then was fulfilled the Scripture which saith: They parted My raiment among them, and for My vest-ure they did cast lots. And sitting down, they watched Him there. And the people stood beholding.

3. The Second Word.—And they that passed by reviled Him, wagging their heads, and saying, Ah, Thou that destroyest the temple, and buildest it in three days, save Thyself. If Thou be the Son of God, come down from the cross. Likewise also the chief priests mocking Him, with the scribes and elders, said, He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, that we may see and believe. And the soldiers also mocked Him, saying, If Thou be the King of the Jews, save Thyself. And one of the malefactors which were hanged railed on Him, saying, If Thou be Christ, save Thyself and us. But the other answering rebuked Him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this Man hath done nothing amiss. And he said unto Jesus, Lord, remember me when Thou comest into Thy kingdom. And Jesus said unto him, **Verily I say unto thee, To-day shalt thou be with Me in paradise.**

4. The Third Word.—Now there stood by the cross of Jesus His mother, and His mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw His mother, and the disciple standing by, whom He loved, (John) He saith unto His mother, **Woman, behold thy son!** Then saith He to the disciple, **Behold thy mother!** And from that hour that disciple took her unto his own home.

5. The Fourth Word.—And from the sixth hour (12 o'clock at noon) there was darkness over all the earth until the ninth hour (3 o'clock in the afternoon), and the sun was darkened. And at the ninth hour Jesus cried with a loud voice, saying, **My God, My God why hast Thou forsaken Me.**

6. The Fifth Word.—After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, **I thirst.** Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to His mouth, and gave Him to drink.

7. The Sixth Word.—When Jesus, therefore, had received the vinegar, He said, **It is finished.**

8. The Seventh Word.—And He cried again with a loud voice, **Father, into Thy hands I commend My Spirit.** And having said thus, He bowed His head, and gave up the ghost.

9. Wonderful Events after Christ's Death.—And, behold, the vail of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many. Now when the **Centurion**, and they that were with him, watching Jesus, saw what was done, they feared greatly; and the centurion said, Truly this was a righteous man and the Son of God. And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

Texts.—Isaiah 53: 4, 5, 6. Surely He hath borne our griefs, and carried our sorrows. He was wounded for our transgressions, He was bruised for our iniquities; the punishment was upon Him that we might have peace and with His stripes we are healed. The Lord hath laid on Him the iniquity of us all.—I. Peter 2: 24. Christ His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.—II. Corinthians 5: 21. God hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.—I. John 1: 7. The Blood of Jesus Christ, His Son, cleanseth us from all sin.—Revelation 5: 12. Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.

Crucified, Dead. (II. Article.)

Questions.—1. What is here related of the soldiers? 2. Who was compelled to bear Jesus' cross? 3. Who followed Jesus? 4. What did the Lord say to the women? 5. What is the name of the place where they crucified Jesus? 6. What drink was offered Him? 7. Did He drink it? 8. Who was crucified with Jesus? 9. Which was Jesus' first word on the cross? 10. What title did Pilate attach to the cross? 11. In what three languages was it written? 12. Into how many parts did the soldiers divide Jesus' garments? 13. Why did they cast lots for the coat? 14. What prophecy was then fulfilled? 15. What is said of the actions of those who passed by, or who stood near the cross? 16. How did one of the malefactors rail on Jesus? 17. What did the other say? 18. What promise did the Lord make to the latter? 19. What comfort did Jesus give to His mother, and to John? 20. How many hours did the darkness continue which preceded Jesus' death? 21. Which was Jesus' fourth word on the cross? 22. Which was the fifth word? 23. Which was the sixth word? 24. With what words did Jesus give up the ghost? 25. What took place in the temple at the Lord's death? 26. What other wonderful events occurred? 27. What did the centurion say?

[**Cyrene**, a city of northern Africa, in which many Jews lived.—The

Drink at first offered Jesus is supposed to have been a stupefying draught, in order to render Him less sensible to pain, an alleviation which the Saviour did not accept.—The **Title** was written in the three languages then in general use. In Latin the writing was **IESUS NAZARENUS REX IUDÆORUM**, the first letters of which, **I. N. R. I.**, are often found in pictures of the crucifixion.]

35. THE BURIAL OF JESUS.

(MATTHEW 27. MARK 15. LUKE 23. JOHN 19.)

1. Jesus' Side is Pierced.—The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that He was dead already, they brake not His legs: but one of the soldiers with a spear pierced His side, and forthwith came there out blood and water. These things were done, that the Scriptures should be fulfilled, A bone of Him shall not be broken. And again another Scripture saith, They shall look on Him whom they pierced.

2. He is Taken from the Cross.—And in the evening there came a rich man, **Joseph of Arimathæa**, a counsellor, a good man, and a just: who had not consented to the counsel and deed of them; who also himself waited for the kingdom of God; he went in boldly unto Pilate, and begged the body of Jesus. And Pilate marvelled if He were already dead: and calling unto him the centurion, he asked him whether He had been any while dead. And when he knew it of the centurion, he gave the body to Joseph. And he bought fine linen, and took Him down. And there came also **Nicodemus**, (which at the first came to Jesus by night,) and brought a mixture of myrrh and aloes, about a hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

3. The Burial.—Now in the place where He was crucified there was a garden; and in the garden a new tomb, which Joseph had hewn out in the rock, wherein never man before was laid.



The Burial of Jesus.

There laid they Jesus therefore because of the Jew's preparation day ; for the sepulchre was nigh at hand. And Joseph rolled a great stone to the door of the sepulchre and departed. And the women also, which came with Him from Galilee, followed after, and beheld the sepulchre, and how His body was laid. And they rested the sabbath day according to the commandment.

4. The Sepulchre Sealed.—Now the next day, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while He was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest His disciples come by night, and steal Him away, and say unto the people, He is risen from the dead : so the last error shall be worse than the first. Pilate said unto them, Ye have a watch : go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

Texts.—Isaiah 53: 9. He made His grave with the wicked, and with the rich in His death: because He had done no violence, neither was any deceit in His mouth.—Psalm 16: 9, 10. My flesh shall rest in hope. For Thou wilt not leave My soul in hell; neither wilt Thou suffer Thine Holy One to see corruption.

Dead and Buried. (II. Article.)

Questions.—1. With what request did the Jews come to Pilate? 2. Why did not the soldiers break the legs of Jesus? 3. What occurred when a soldier pierced Jesus' side with a spear? 4. What prophecies were then fulfilled? 5. Who asked Pilate for the body of Jesus, and with what result? 6. Who brought myrrh and aloes? 7. In what manner did they prepare the body of Jesus for burial? 8. Into whose garden and sepulchre did they lay Jesus' body? 9. What did Joseph roll before the door of the sepulchre? 10. What do we call the day on which Jesus died? Good Friday. [As the Jews reckoned, the day began at 6 o'clock in the evening. After 6 o'clock in the evening of Good Friday, would have been "*the next day*" of which mention is made in the fourth part of this lesson.]

IV. JESUS' RESURRECTION AND ASCENSION.

36. THE RESURRECTION OF JESUS.

(MATTHEW 28. MARK 16. LUKE 24. JOHN 21.)

1. The Women at the Sepulchre.—And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men. And when the sabbath (*i. e.* Saturday) was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint Him. And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they



were affrighted. And he saith unto them, Be not affrighted: **Ye seek Jesus of Nazareth, which was crucified: He is risen:** He is not here: behold the place where they laid Him. But go your way, tell His disciples and Peter that He goeth before you into GALILEE: there shall ye see Him, AS HE SAID UNTO YOU. And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man: for they were afraid. But when **Mary Magdalene** saw the stone taken away from the sepulchre, she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid Him.

2. Peter and John at the Sepulchre.—Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down,



and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about His head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the Scripture, that He must rise again from the dead. Then the disciples went away again unto their own home.

Texts.—I. Peter 3: 18–20. Being put to death in the flesh, but quickened by the Spirit: by which also He went and PREACHED UNTO THE SPIRITS IN PRISON; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah.—II. Timothy 2: 8. Remember that Jesus Christ was raised from the dead.—I. Corinthians 15: 54–57. Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But

thanks be to God, which giveth us the victory through our Lord Jesus Christ.—Romans 4: 25. Who was delivered for our offences, and was raised again for our justification?—I. Cor. 15: 14. If Christ be not risen, then is our preaching vain, and your faith is also vain.

He descended into hell; the third day He rose again from the dead. (II. Article).

Questions.—1. What occurred whilst Jesus lay in the tomb? 2. Who rolled the stone from the door of the sepulchre? 3. What is said of the angel's countenance and raiment? 4. Who were frightened at the angel's appearance? 5. When did Jesus rise from the dead? The third day—on Easter Sunday morning. 6. Who came to Jesus' sepulchre early on Sunday morning? 7. What did they bring, and for what purpose? 8. About what were they troubled? 9. What did they at last notice? 10. Whom did they see sitting in the Lord's sepulchre? 11. What did the angel say to them? 12. To whom should they bear the glad tidings of Jesus' resurrection? 13. What is related of Mary Magdalene? 14. Who then went to the sepulchre? 15. In what condition did Peter find it? 16. What festival does the Church celebrate in commemoration of the Lord's resurrection? The Festival of Easter. [**Christ's descent into hell** took place on Easter morning, after He had been made alive by the Spirit, and before he appeared to men on earth. I. Peter 3: 18–20.]

37. JESUS APPEARS TO MARY MAGDALENE.

(MATTHEW 28: 5–18. JOHN 20: 11–17.)

1. Mary Magdalene.—But Mary Magdalene stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid Him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, WOMAN, WHY WEEPEST THOU? WHOM SEEKEST THOU? She supposing Him to be the gardener, saith unto Him, Sir, if Thou have borne Him hence, tell me where Thou hast laid Him, and I will take Him away. Jesus saith unto her, **Mary.** She turned herself, and saith unto Him, **Rabboni**; which is to say, Master. Jesus saith unto her, Touch Me not; for I am not

yet ascended to My Father: but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God.

2. The Other Women. And as the other women, (Mary the mother of James, Joanna, and Solome) went to tell His disciples, behold, Jesus met them, saying, **ALL HAIL!** And they came and held Him by the feet, and worshipped Him. Then said Jesus unto them, Be not afraid: go tell My brethren that they go into Galilee, and there shall they see Me.

3. The Jews Lie.—Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave **large money** unto the soldiers, saying, Say ye, His disciples came by night, and stole Him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day. Mary Magdalene came and told the disciples as they mourned and wept, that she had seen the Lord, and that He had spoken these things unto her. And when they had heard that He was alive, and had been seen of her, her words seemed to them as idle tales, and they believed them not. After this, on the same day, Jesus was also seen by **CEPHAS** (Simon Peter). (I. Cor. 15: 5. Luke 24: 35.)

Texts.—Revelation 1: 18. I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

—Rev. 21: 4. God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

He rose again from the Dead. (II. Article).

Questions.—1. Whom do we here find at the sepulchre? 2. What doing? 3. What did she see? 4. How did they address her? 5. What was her reply? 6. Who stood behind her? 7. What did He say? 8. Who did she presume it to be? 9. By what did she recognize the Saviour? 10. What said He respecting Himself? 11. Who went to tell the disciples? 12. In going who met them, and with what words? 13. Who told the chief priests the things that had taken place? 14. What did the chief priests and elders resolve upon? 15. Who brought the news of the Lord's resurrection to the

weeping disciples? 16. Which of the Apostles was the first to see the risen Lord? [The disciples had forgotten the words of Jesus concerning His resurrection, but His enemies remembered them; hence the guard at the sepulchre.—These liars were afraid that the disciples would tell a lie about Jesus' resurrection, and yet with a large sum of money hire the soldiers to lie about it.—The story told by the soldiers, after they had received the money, was evidently a lie, for if they were ASLEEP they could not see or know what took place about them.]

38. JESUS AND THE TWO DISCIPLES OF EMMAUS.

(LUKE 24: 13-35.)

1. **The Walk to Emmaus.**—And, behold, two disciples went that same day to a village called EMMAUS, which was from Jerusalem about sixty furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus Himself drew near, and went with them. But their eyes were holden that they should not know Him. And He said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was CLEOPAS, answering said unto Him, Art Thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And He said unto them, What things? And they said unto Him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered Him to be condemned to death, and have crucified Him. But we trusted that it had been He which should have redeemed Israel: and beside all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not His body, they came, saying, that they had also seen a vision of angels, which said that He was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but Him they saw not.

2. **Jesus Explains the Scriptures and is Known.**—Then He said unto them, O fools, and slow of heart to believe all that

the prophets have spoken: Ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself. And they drew nigh unto the village, whither they went: and He made as though He would have gone further. But they constrained Him, saying, **Abide with us; for it is toward evening, and the day is far spent.** And He went in to tarry with them. And



it came to pass, as He sat at meat with them, He took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew Him: and He vanished out of their sight. And they said one to another, Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, **The Lord is risen indeed,** and hath appeared to Simon. And they told

what things were done in the way, and how He was known of them in breaking of bread.

Texts.—Matthew 18: 20. Where two or three are gathered together in My name, there am I in the midst of them.—John 5: 39. Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of Me.

Questions.—1. To what village did two disciples go on Easter afternoon? 2. How far was Emmaus from Jerusalem? (Sixty furlongs—about $7\frac{1}{2}$ miles). 3. What was the name of one of these disciples? 4. As they walked along, of what did they speak? 5. Who joined them without being recognized, and what question did He ask? 6. What conversation followed? 7. How did He explain to them the Scriptures? 8. When they reached the village, and He would have gone further, what did the disciples urge? 9. By what did they recognize Him? 10. What said they as He vanished out of their sight? 11. Whither did they hasten? 12. What had the eleven to say when these two arrived at Jerusalem?

39. JESUS APPEARS TO THE OTHER DISCIPLES.— THOMAS.

(LUKE 24: 36-49. JOHN 20: 19-29.)

1. Jesus Appears.—Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, **Peace be unto you.** But they were terrified and affrighted, and supposed that they had seen a spirit. And He said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold My hands and My feet, that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have. And when He had thus spoken, He shewed them His hands and His feet, and His side. Then were the disciples glad when they saw the Lord. And while they yet believed not for joy, and wondered, He said unto them, Have ye here any meat? And they gave Him a piece of a broiled fish, and of a honeycomb. And He took it, and did eat before them. Then said Jesus to them again, **PEACE BE UNTO YOU:** as My Father hath sent Me, even so send I you. And when He had said this, He breathed on them, and saith

unto them, Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

2. Thomas.—But THOMAS, one of the twelve, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in His hands the prints of the nails, and put my fingers into the prints of the nails, and thrust my hands into His side, I will not believe. And after eight days, again His disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in their midst, and said, PEACE BE UNTO YOU. Then said He to Thomas, Reach hither thy finger, and behold My hands, and reach hither thy hand, and thrust it into My side: and BE NOT FAITHLESS, BUT BELIEVING. And Thomas answered and said unto Him, My Lord and My God. Jesus said unto Him, Thomas, because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed.

Texts.—John 16: 22. I will see you again, and your heart shall rejoice, and your joy no man taketh from you.—Luke 10: 16. He that heareth you, heareth Me; and he that despiseth you, despiseth Me; and he that despiseth Me, despiseth Him that sent Me.—Matthew 16: 19. I will give unto thee the keys of the kingdom of Heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven.—Matthew 18: 18. Verily I say unto you, whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven.—II. Corinthians 5: 7. We walk by faith, not by sight.

He shall raise up me and all the dead. (III. Article).

Office of the keys. Absolution.

Questions.—1. What had the disciples done for fear of the Jews? 2. Who entered their midst whilst the doors were locked? 3. Which were His words of greeting? 4. In their fright, what did the disciples suppose Him to be? 5. What did the risen Lord then show them to prove that He was not a spirit? 6. What did He eat before them? 7. What power did the Lord then impart to them? 8. Which of the disciples was absent on this occasion? 9. When the others told him that they had seen the Lord, what did he reply? 10. Eight days later, how did the Lord address Thomas? 11. What was Thomas' answer? 12. What then did Jesus speak to him?

40. JESUS AT THE SEA OF TIBERIAS IN GALILEE.

(JOHN 21.)

1. At the Sea of Tiberias.—After these things Jesus shewed Himself again to the disciples at the sea of Tiberias: and on this wise shewed He Himself. There were together Simon Peter, and Thomas and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of His disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat? They answered Him, No. And He said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved (John) saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto Him, and did cast Himself into the sea. And the other disciples came in a little ship, (for they were not far from land, but as it were 200 cubits,) dragging the net with fishes. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which ye have now caught. Simon Peter went up, and drew the net to land full of great fishes, a hundred and fifty and three: and for all there were so many, yet was not the net broken. Jesus saith unto them, Come and dine. And none of the disciples durst ask Him, Who art Thou? knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

2. Peter Reinstated into the Apostleship.—So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, LOVEST THOU ME MORE than these? He saith unto Him, Yea, Lord; Thou knowest that I love Thee. He saith unto him, Feed My LAMBS.

He saith to him again the *second* time. Simon, son of Jonas, LOVEST THOU ME? He saith unto Him, Yea, Lord; Thou knowest that I love Thee. He saith unto him. Feed My SHEEP.

He saith unto him the *third* time, Simon, son of Jonas, LOVEST THOU ME? Peter was grieved because He said unto him the third time, Lovest thou Me? And he said unto Him, Lord, Thou knowest all things: Thou knowest that I love Thee. Jesus saith unto him, Feed My SHEEP. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake He, signifying by what death he should glorify God. And when He had spoken this, He saith unto Him, FOLLOW ME.

Texts.—John 14: 23. If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make our abode with him.—I. John 4: 7, 8, 19. Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. We love Him, because He first loved us.

Questions.—1. At what sea did Jesus again show Himself? 2. How many disciples were there assembled? 3. In what were they engaged? 4. How long had they cast out their net in vain? 5. At what time of day was Jesus seen standing on the shore? 6. What command did He give them? 7. This done, what was the result? 8. How many fishes were in the net? 9. Who told Peter that it was the Lord? 10. Who cast himself into the sea and swam ashore? 11. What did they see when come to land? 12. What was Jesus' invitation to them? 13. After the meal what question did Jesus address to Peter? 14. What was his reply? 15. What commission did the Lord then give him? 16. Which was the Lord's second question and Peter's answer to it? 17. What did Peter say when the Lord asked him a third time? 18. And what were the Saviour's words in reply? 19. How did the Lord intimate to Peter in what manner he should be put to death? [Simon Peter had denied the Lord three times; three times also he is required to confess his love for the Lord.—Peter is said to have been crucified during the reign of the cruel Emperor Nero.]

41. CHRIST'S ASCENSION INTO HEAVEN.

(MATTHEW 28. MARK 16. LUKE 24. ACTS 1.)

1. Final Directions.—And Jesus shewed Himself unto His disciples forty days, and spake to them of the things pertaining to the kingdom of God: and, being assembled together with

them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father. For, said He, John truly baptized with water; but **ye shall be baptized with the Holy Ghost** not many days hence. And they asked of Him, saying, Lord, wilt Thou at this time restore again the kingdom to Israel? And He said unto them, It is not for you to know the times or the seasons, which the Father hath put in His own power. But ye shall receive power, after that the Holy Ghost is come upon you: **AND YE SHALL BE WITNESSES UNTO ME** both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.

2. Christian Baptism Instituted.—And Jesus led them out as far as to Bethany, and spake unto them, saying, **All power is given unto Me in heaven and in earth. Go ye therefore, and teach (make disciples or Christians of) all nations, BAPTIZING them in the name of the Father, and of the Son, and of the Holy Ghost: TEACHING them to observe all things whatsoever I have commanded you. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.** And these signs shall follow them that believe: In My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. **And, lo, I am with you alway, even unto the end of the world. Amen.**

3. The Ascension.—And He lifted up His hands, and blessed them. And while He blessed them, they beheld, and He was parted from them and carried up into heaven, and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, **SHALL SO COME** in like manner as ye have seen Him go into heaven. And they worshipped Him and returned to Jerusalem, from the mount called Olivet, with great joy: and were continually in the temple praising and blessing God.



Texts.—John 14: 2. In My Father's house are many mansions. I go to prepare a place for you.—Psalm 110: 1. The LORD said unto My Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool.—Ephesians 4: 10. He ascended up far above all heavens, that He might fill all things.—(Ephesians 1: 20–23).

He ascended into Heaven and sitteth on the right hand of God the Father Almighty. (II. Article.)—The Sacrament of Holy Baptism.—I acknowledge one Baptism for the Remission of Sins. (Nicene Creed.)

Texts on Baptism.—John 3: 5. Verily, verily I say unto thee, Except a man (*i. e.*, a human being, old or young) be born of WATER and of the SPIRIT, he cannot enter into the kingdom of God.—Ezekiel 36: 25, 27. Then will I SPRINKLE clean WATER upon you, and ye shall be clean. And I will put my SPIRIT within you.—Acts 2: 38, 39. Repent, and be **Baptized** every one of you in the Name of Jesus Christ, *for the remission of sins*, and ye SHALL receive the gift of the Holy Ghost. For the promise is unto YOU and to your CHILDREN, etc.—Acts 22: 16. Arise, and be BAPTIZED, and wash away thy sins.—I. Peter 3: 21. BAPTISM doth also now save us.—Galatians 3: 27. As many of you as have been baptized into Christ, have put on Christ.—Titus 3: 5–8. Not by works of righteousness (that is, The good works) which we have done, but according to His mercy He saved us, *by the washing of regeneration, and renewing of the Holy Ghost*; which He shed on us abundantly through Jesus Christ our Saviour; that being justified by His grace, we should be made heirs according to the hope of eternal life. *This is a faithful saying, and these things I will that thou affirm constantly.*

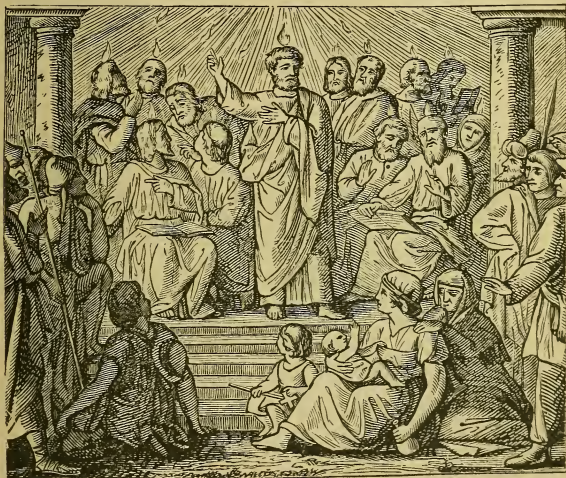
Questions.—1. How long did Jesus show Himself to His disciples after He had risen from the dead? 2. What did He command in regard to their stay at Jerusalem? 3. What inquiry did the disciples make? 4. How did He answer them? 5. Where should they be His witnesses. 6. Whither did the eleven disciples go? 7. What did the Lord command them there? (They should make Christians of all nations by baptizing and teaching them). 8. What signs should follow them that believe? 9. What took place while He blessed them? 10. Which were the words of the two men in white apparel? 11. What then did the disciples? 12. What festival do we celebrate in commemoration of Christ's return to heaven? 13. How many days after Easter do we celebrate the Festival of the Ascension? [Near the little village of Bethany, from the Mount of Olives the Lord ascended to heaven. This mountain is near and directly east of Jerusalem; at its base is the garden of Gethsemane, the scene of our Lord's great agony.]

V. THE ESTABLISHMENT OF THE CHRISTIAN CHURCH.

42. THE OUTPOURING OF THE HOLY GHOST ON PENTECOST.

(ACTS 2: 1-13.)

1. **Pentecost.**—And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind,



and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were ALL FILLED WITH THE HOLY

GHOST, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilæans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine.

2. The Sermon.—But PETER, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judæa, and all ye that dwell at Jerusalem, these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh. Ye men of Israel, hear these words: Jesus of Nazareth, a Man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know: Him ye have taken, and have crucified and slain. This Jesus hath God raised up, whereof we are all witnesses. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked in their heart, and said, What shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call. Then they that gladly received his word were bap-

tized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the Church daily such as should be saved.

Texts.—John 15: 26. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me.—I. Corinthians 2: 10. The Spirit searcheth all things, yea, the deep things of God.—Matthew 10: 20. For it is not ye that speak, but the Spirit of your Father which speaketh in you.

I believe in the Holy Ghost. (III. Article).

Questions.—1. What occurred on Pentecost? 2. What did the apostles? 3. What is related of the multitude? 4. Tell what the apostles preached? 5. What effect had it on the people? 6. What did they ask? 7. How did Peter answer them? 8. How many were that day received into the Church by Baptism? 9. Relate what is said of these first Christians? 10. What is said of the increase of this first Christian congregation?

[The disciples, 120 in number, remained in **Jerusalem** after Christ's ascension.—In the place of **JUDAS**, the traitor, they elected **MATTHIAS** to the apostleship, thus again completing the number twelve. (Acts 1.)—**Pentecost** is a Greek word, and means *the fiftieth*, because Pentecost, or Whitsun Day, is the 50th day after Easter. **ISRAEL** celebrated two festivals on this day: The Festival of the **Giving of the Law** on Mt. Sinai and the **Harvest Festival**. As at Mt. Sinai the Old Testament Church was established, so here, the Old Testament Church having completed its work, on the same day the **Christian Church** was established to take its place.—At **Babel** there was confusion of tongues, and at **Jerusalem**, on Pentecost, union was restored.—The **Church** is that which Babel's tower was designed to be: an edifice reaching to heaven and uniting all nations.]

43. THE HEALING OF THE LAME MAN AT THE BEAUTIFUL GATE OF THE TEMPLE.

(ACTS 3 and 4.)

1. The Healing in Jesus' Name.—Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour. And a certain man lame from his birth was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; who, seeing Peter and John about to go into the temple, asked an alms. And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have give I thee: **In the name of Jesus Christ of Nazareth rise up and walk.** And he took him by the right hand, and lifted him up; and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God. And as the lame man which was healed held to Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

2. Peter's Testimony.—And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied Him in the presence of Pilate, when he was determined to let Him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead: whereof we are witnesses. And His Name, **through faith in His Name**, hath given this man whom ye see and know, this perfect soundness in the presence of you all. And now, BRETHREN, I know that through **IGNORANCE** ye did it, as did also your rulers. **REPENT ye therefore, and be converted, that your sins may be blotted**

out. And many of them which heard the word believed; and the number of the men was about five thousand.

3. The Apostles Arrested.—And the priests, and captain of the temple laid hands on them, and put them in the hold. And on the morrow their rulers and elders gathered together, and when they had set them in the midst, they asked, By what power, or by what name, have ye done this? Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, Be it known unto you all, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you whole. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. Now when they saw the boldness of Peter and John, they marvelled. And they commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard. So when they had further threatened them, they let them go.

Texts.—Matthew 10: 32. Whosoever shall confess Me before men, him will I confess also before My father which is in heaven.—II. Timothy 3: 12. All that will live godly in Christ Jesus shall suffer persecution.

I believe that Jesus Christ, true God etc. (II. Article).

Questions.—1. Who went together into the temple? 2. At what hour? 3. Whom did they find sitting at the gate? 4. What did he ask of Peter and John? 5. What did Peter say to him? 6. When he expected to receive something, what were Peter's words? 7. What occurred when Peter lifted him up? 8. What is further related of the man who had been lame? 9. In what words did Peter address the astonished multitude? 10. By whose power had the lame man been healed? 11. How many men now became believers? 12. What treatment did the Apostles receive at the hands of the priests and captain of the temple? 13. When brought before the rulers what did Peter say? 14. What did the rulers command the Apostles? 15. And what was their reply? [**Three Hours of Prayer**, the third hour (9 o'clock A.M.), the sixth (12 M.), and the ninth (3 P.M.), were observed by the Jews.—**The Beautiful Gate** of the temple was so called because the folding-doors, lintel and side-posts were all overlaid with Corinthian brass.—**Solomon's Porch** was on the East side of the temple-area. It was one of the three "porches" or covered walks, with columns supporting magnificent galleries.]

44. ANANIAS AND SAPPHIRA.

(ACTS 4 and 5.)

1. **The First Christian Congregation.**—And the multitude of them that believed were of ONE heart and of ONE soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus. And as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need.



2. **The Death of Ananias.**—But a certain man named ANANIAS with SAPPHIRA, his wife, sold a possession, and kept back part of the price, his wife also knowing of it, and brought a certain part, and laid it at the apostles' feet. But Peter said, Ananias, why hath Satan filled thine heart to lie to the **Holy Ghost**, and to keep back part of the price of the land? While it remained, was it not thine own? and

after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? **Thou hast not lied unto men, but unto God.** And Ananias hearing these words fell

down, and gave up the ghost: and great fear came on all them that heard these things. And the young men arose, wound him up, and carried him out, and buried him.

3. The Death of Sapphira.—And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter said unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband. And great fear came upon all the Church, and upon as many as heard these things.

Texts.—II. Timothy 2: 19. The foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, Let every one that nameth the name of Christ depart from iniquity.—II. Corinthians 9: 7. God loveth a cheerful giver.

Confession. The Holy Ghost. (III. Article).

Questions.—1. What is here related of the first Christians? 2. What did many who possessed property? 3. For what purpose was this money used? 4. What was the name of the man specially mentioned who also sold his possession? 5. How was his wife named? 6. What did they with a portion of the money? 7. Who recognized at once the hypocrisy of Ananias? 8. Unto whom did Ananias lie? 9. What judgment of God fell upon him? 10. Who buried him? 11. Who became guilty of the same deception and falsehood? 12. How did Peter address Sapphira? 13. What then occurred? 14. What effect did this summary punishment produce?

45. STEPHEN.

(ACTS 6 and 7.)

1. Stephen Accused.—And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith. And the congregation chose seven men to distribute alms. And STEPHEN, one of the seven, a man full of faith and power, did

great wonders and miracles among the people. Then there arose certain men and disputed with Stephen. And they were not able to resist the wisdom and the spirit by which he spake. Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God. And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council. And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel. Then said the high priest, Are these things so?

2. The Defence.—But Stephen answered for himself in a long address, and spake of the things which the God of Abraham, Isaac and Jacob had done to their fathers, and how their fathers had always resisted the will of God, and at last he said: Ye stiff-necked, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: who have received the law and have not kept it. When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

3. The Stoning.—But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and STONED him: and the witnesses laid down their clothes at a young man's feet, whose name was **Saul**. And they stoned Stephen, calling upon God, and saying, **Lord Jesus, receive my Spirit**. And he kneeled down, and cried with a loud voice, **LORD, LAY NOT THIS SIN TO THEIR CHARGE**. And when he had said this, he fell asleep. And devout men carried Stephen to his burial, and made great lamentation over him. But Saul consented unto his death.

Texts.—John 16: 2. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God ser-

vice.—Romans 8: 18. I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.—Romans 8: 38, 39. I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

The Holy Ghost. (III. Article).

Questions.—1. What is related of the word of God and what of the disciples? 2. How many men were chosen by the congregation, and for what purpose? 3. What was the name of one of these men? 4. What kind of a man was he? 5. What did certain men with him? 6. When persecuted, what did Stephen say? 7. What effect did his words produce? 8. What did Stephen see? 9. How was he treated? 10. What did the witnesses with their clothes? 11. When stoned, what prayer did Stephen utter? 12. When nigh unto death, how did he pray for his murderers? 13. What young man consented unto his death? [Stephen (the name means a *crown*), was the first martyr of the Church. His last words remind us of words which Jesus uttered at His crucifixion. Stephen, indeed, fell, but Saul, who consented unto his death, had to take his place and, as Paul, to perform the work of the Lord.]

46. THE EUNUCH OF ETHIOPIA.

(ACTS 8.)

1. The Dispersion.—And at that time there was a great PERSECUTION against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles. As for SAUL, he made havoc of the Church, entering into every house, and haling men and women, committed them to prison. Therefore they that were scattered abroad went everywhere PREACHING THE WORD. Then PHILIP went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

2. The Eunuch.—And the angel of the Lord spake unto PHILIP, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went: and, behold, a man of Ethiopia, a eunuch of great authority under CANDACE, queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusa-

lem for to worship, was returning, and sitting in his chariot read Esaias the prophet. Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet ESAIAS, and said, Understandest thou what thou readest? And he said, How can I, except some



man should guide me? And he desired Philip that he would come up and sit with him. The place of the Scripture which he read was this, "He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened He not His mouth." (Isaiah 53). And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus.

3. Baptized.—And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou

believest with all thine heart, thou mayest. And he answered and said, **I believe that Jesus Christ is the Son of God.** And he commanded the chariot to stand still: and they went down into the water, and he baptized him. And the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

Texts.—Matthew 5: 6. Blessed are they which do hunger and thirst after righteousness: for they shall be filled.—Mark 16: 16. He that believeth and is baptized **SHALL BE SAVED.**—Romans 10: 14, 15, 17. How shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? So then faith cometh by hearing, and hearing by the Word of God.

Baptism.

Questions.—1. What arose against the Church? 2. How did Saul demean himself? 3. Where did Philip go? 4. What message was delivered to him, and by whom? 5. When he obeyed the command, whom did he meet? 6. Who was this man? 7. Where had he been and for what purpose? 8. Whither was he now going? 9. What was he doing as he rode along? 10. What question did Philip put to him? 11. And what was his reply? 12. What Book of Scripture had he been reading? 13. Which chapter? 14. What did Philip preach to him? 15. In consequence what was the Eunuch's desire? 16. What was the Eunuch's confession of faith? 17. What then took place? [The **Persecution** of the disciples proved a great blessing. Not permitted to remain together at Jerusalem, they spread the Gospel through all the cities of Judæa and Samaria.—**Philip**, the Evangelist, (Acts 21: 8), was one of the seven men elected to distribute the alms of the congregation.—**Candace** was queen of Ethiopia, a large kingdom in Africa. Its chief city was the ancient Meroë. This Eunuch was the Treasurer of the kingdom, and hence, one of the chief officers of state. The gospel gained many adherents in that kingdom, and early in the fourth century, the entire Bible was translated into the Ethiopic language from the Greek.]

47. THE CONVERSION OF THE APOSTLE PAUL.

(ACTS 9.)

1. Saul, the Persecutor.—And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as

he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou Me? And he said, Who art Thou, Lord? And



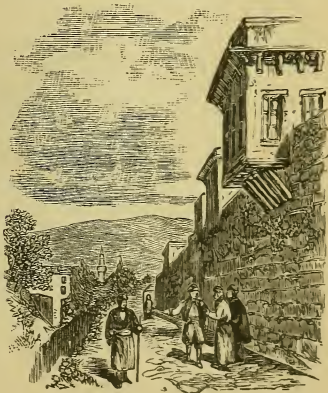
the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt Thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth; and when his eyes were opened, he saw no man; but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink.

2. Saul becomes Paul.—And there was a certain disciple at Damascus. named ANANIAS; and to him said the Lord in a

vision, Ananias, Arise, and go into the street which is called STRAIGHT, and inquire in the house of Judas for one called Saul, of Tarsus; for, behold, he prayeth. Then Ananias answered, Lord, I have heard how much evil he hath done to Thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call on Thy name. But the Lord said unto him, Go thy way: for he is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel. And Ananias went his way, and entered into the house: and putting his hands on him said, Brother Saul, the Lord, even Jesus, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened.

3. Paul's first Preaching.

—Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that **He is the Son of God**. But all that heard him were amazed. And the Jews took counsel to kill him. But their laying wait was known of Saul. And they watched the gates day and night to kill him. Then the disciples took him by night, and let him down through a window, in a basket, by the wall. And when Saul was come to Jerusalem, he tried to join



WALL OF DAMASCUS.

himself to the disciples: but they were all afraid of him, and

believed not that he was a disciple. But BARNABAS took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that He had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. And he was with them coming in and going out at Jerusalem. And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians; but they went about to slay him. Which when the brethren knew, they brought him down to Cæsarea, and sent him forth to Tarsus. Then had the churches rest throughout all Judæa and Galilee and Samaria and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

Texts.—Proverbs 16: 9. A man's heart deviseth his way: but the LORD directeth his steps.—Psalm 139: 23, 24. Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting.—Matthew 10: 32. Whosoever shall confess Me before men, him will I confess also before My Father which is in heaven.

The Holy Ghost has called me through the Gospel. (III. Article.)

Questions.—1. What did Saul, and against whom? 2. Where did he go, and what did he take with him? 3. What took place on the way? 4. What did the voice from heaven say? 5. What question did Saul ask? 6. Who answered him and what? 7. When Saul knew it was the Lord, how did he feel and what did he say? 8. What directions did the Lord give him? 9. What is related of the men that journeyed with him? 10. What is then said of Saul? 11. Whom did the Lord send to Saul? 12. What did the Lord tell Ananias about Saul? 13. When Ananias came to Saul what did he? 14. In what words did Ananias speak to him of Baptism? 15. Having received his sight what is said of Saul? 16. What did the Jews determine against him? 17. Who aided him and in what manner? 18. Whither did Saul go? 19. Who introduced him to the disciples, and what is further related of him? [**Saul**, whose name was changed to **Paul**, was born at Tarsus, the chief city of Cilicia in Asia Minor. His parents were Jews of the tribe of Benjamin, and were also Roman citizens. They sent him to Jerusalem to study in the school of the celebrated teacher Gamaliel. He also learned the art of tent-making. A zealous Pharisee, he was a bitter enemy of Christianity. On the way to Damascus Christ revealed Himself to him; and thenceforth, living or dying, he was "the servant of Jesus Christ." When in Damascus the governor under Aretas the king kept the city with a garrison in order to seize him and to deliver him up to the Jews, the disciples "through a window in a basket" let him "down by the wall," and he escaped to ARABIA, Galatians 1: 17 Three years later he came to Jerusalem and thence went to

Tarsus, his native city.—**Pricks**, the points with which ox-goads were armed, by kicking against which a stubborn ox only hurt itself the more. Hence the proverb which applied to those who resist lawful authority, or the power of God.]

48. THE HEATHEN CENTURION CORNELIUS.

(ACTS 10.)

1. Cornelius at Cæsarea.—There was a certain man in Cæsarea called CORNELIUS, a Roman centurion, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always. He saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius. And



he was afraid, and said, What is it, Lord? And He said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for SIMON PETER: he lodgeth with one Simon a tanner whose house is by the sea side: he shall tell thee what thou oughtest to do. And Cornelius called

two of his household servants, and a devout soldier, and sent them to Joppa.

2. Peter at Joppa.—On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the

housetop to pray. And he fell into a trance, and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill and eat. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. This was done thrice; and the vessel was received up again into heaven. Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius stood before the gate, and called, and asked whether Peter were lodged there. And the Spirit said unto Peter, Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them. Then Peter went down to the men, and the next day accompanied them to Joppa.

3. Peter preacheth to Cornelius.—And Cornelius waited for them, and had called together his kinsmen and near friends. And as Peter was coming in, Cornelius met him, and told him what had occurred and said, Now therefore are we all here present before God, to hear all things that are commanded thee of God. Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him. Ye know the word which God sent unto the children of Israel, preaching peace by Jesus Christ: (He is Lord of all:) whom they slew. Him God raised up the third day, and He commanded us to preach unto the people, and to testify that it is He which was ordained of God to be the Judge of quick and dead. **To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins.** While Peter yet spake these words, the **Holy Ghost** fell on all them which heard the word. And the Jews which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.



Texts.—II. Corinthians 5: 17. If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.—John 10: 16. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

The Holy Ghost. (III. Article).

Questions.—1. What was the name of the man at Cæsarea? 2. What was his occupation? 3. What kind of a man was he? 4. Whom did he see? 5. With what words did the angel address him? 6. What directions did he give to Cornelius? 7. Whom did he send to Joppa? 8. Where was Peter when the men arrived? 9. In what was he engaged and what did he see? 10. What was Peter commanded to kill and eat? 11. What did he say? 12. What answer did he receive? 13. How often was this done? 14. When

the men from Cornelius were at the gate, what command did Peter receive? 15. What did Peter the next day? 16. As Peter was coming in, what did Cornelius say to him? 17. In what manner did Peter preach Christ? 18. What then occurred? 19. What is related of the Jews present? [A **Centurion** was a Roman officer commanding a hundred soldiers, similar to a "captain" in modern times. The first believer in Christ from the Gentiles was the generous and devout Cornelius.]

49. PETER'S MIRACULOUS DELIVERANCE.

(ACTS 12.)

1. Herod's Cruelty.—Now about that time Herod the king stretched forth his hands to vex certain of the church. And he killed JAMES the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take PETER also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.

2. God's Mercy.—Peter therefore was kept in prison; but prayer was made without ceasing of the church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. And, behold, the ANGEL of THE LORD came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he said unto him, Cast thy garment about thee, and follow me. And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

3. Peter's Gratitude.—And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent

His angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying. And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate. And



they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel. But Peter continued knocking: and when they had opened the door, and saw him, they were astonished. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. . And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

Text.—Hebrews 1: 14. The angels are all ministering spirits, sent forth to minister for them who shall be heirs of salvation.

He protects me from all danger. (I. Article.)

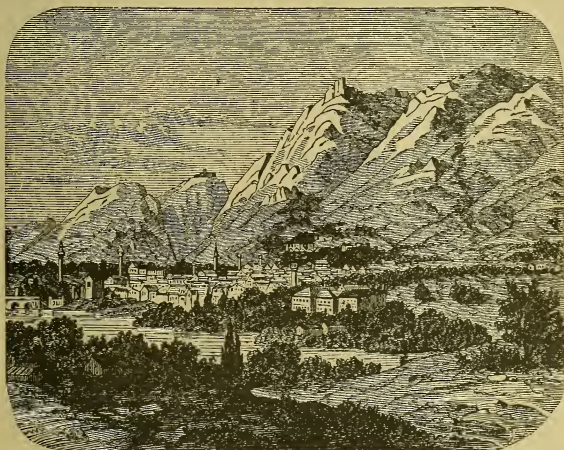
Questions.—1. What king now persecuted the Church? 2. Whom did he put to death? 3. To please the Jews, whom did he cast into prison? 4. Who prayed for the prisoner? 5. In what manner was Peter secured and guarded in the prison? 6. Who then entered the prison? 7. What took place when the angel told him to arise? 8. Whither did the angel lead him? 9. Where did the heavenly messenger depart from him? 10. What did Peter say to this? 11. To whose house did he come? 12. Who recognized Peter's voice? 13. Why did she not open the gate? 14. What did the people in the house say to her? 15. What did Peter say to those who were assembled? [A **Quaternion** of **SOLDIERS** consisted of four men for a night guard. The night was divided into four watches, so that each soldier should in his turn be on guard three hours. When, therefore, Herod delivered Peter, he detached "four quaternions," that is sixteen men, four of whom were to guard him at a time, namely, two in the prison with him, and two before the doors. These were relieved every three hours by four others.]

50. FIRST MISSIONARY TOUR OF THE APOSTLE PAUL.

(ACTS 13, 14.)

1. Paul at Cyprus.—Now there were in the church at **ANTIOCH**, where the disciples of Jesus were first called **CHRISTIANS**, certain prophets and teachers. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me **Barnabas** and **Saul** for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. And they sailed to **Cyprus**. And when they had gone through the isle of Cyprus unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was **Barnesius**: which was with the deputy of the country, **SERGIVS PAVLVS**, a prudent man; who called for **Barnabas** and **Saul**, and desired to hear the **WORD OF GOD**. But the sorcerer withstood them, seeking to turn away the deputy from the faith. Then **Saul**, (who also is called **Paul**,) filled with the Holy Ghost, set his eyes on him, and said, O full of all subtilty and all mischief, thou child of the devil, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is

upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. Then the deputy, when he saw what was done, believed, being astonished at the DOCTRINE OF THE LORD.



ANTIOCH IN SYRIA, WHERE BELIEVERS WERE FIRST CALLED CHRISTIANS.

2. In Pisidia.—Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and thence to Antioch in Pisidia. And they went into the synagogue on the sabbath day, and preached the glad tidings of forgiveness of sins through Jesus Christ. And when the Jews were gone out of the synagogue, the GENTILES besought that these words might be preached to them the next sabbath. And many of the Jews and religious proselytes followed Paul and Barnabas; who, speaking to them, persuaded them to continue in the grace of God. And the next sabbath day came almost the whole city together to



TIMOTHY, HIS MOTHER AND GRANDMOTHER.

That from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. II. Tim. 3: 15.

hear the Word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the WORD OF GOD should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, LO, WE TURN TO THE GENTILES. And when the Gentiles heard this they were glad. And the word of the Lord was published throughout all the region. But the Jews raised persecution against Paul and Barnabas, and expelled them out of their coasts. But they shook off the dust of their feet against them, and came unto ICONIUM.

3. At Lystra.—In ICONIUM Paul and Barnabas abode a long time speaking boldly in the Lord. But the multitude of the city was divided: and part held with the Jews, and part with the apostles. And when there was an assault made both of the Gentiles, and also of the Jews, to stone them, they fled unto LYSTRA and DERBE, and there they preached the gospel. And there sat a certain man at Lystra, a cripple from his birth, who never had walked. The same heard Paul speak: who steadfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet. And he leaped and walked. And when the people saw what Paul had done, they lifted up their voices, saying, The gods are come down to us in the likeness of men. And they called BARNABAS, Jupiter; and PAUL, Mercurius, because he was the chief speaker. Then the priest of JUPITER, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people. Which, when the apostles heard of, they rent their clothes, and ran in among the people, crying out, and saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein: who hath not left Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

And there came thither certain JEWS from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead. Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to DERBE. And when they had preached the gospel to that city, and had taught many, they returned again to LYSTRA, and to ICONIUM, and ANTIOCH, (in Pisidia) confirming the souls of the disciples, and exhorting them to **continue in the faith**, and that we must through much tribulation enter into the kingdom of God. And they ordained elders in every church, and passed throughout Pisidia, and Pamphylia, and then sailed to ANTIOCH (in Syria).

Texts.—Matthew 28: 19, 20. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.—Luke 10: 16. He that heareth you heareth Me; and he that despiseth you despiseth Me; and he that despiseth Me despiseth Him that sent Me.

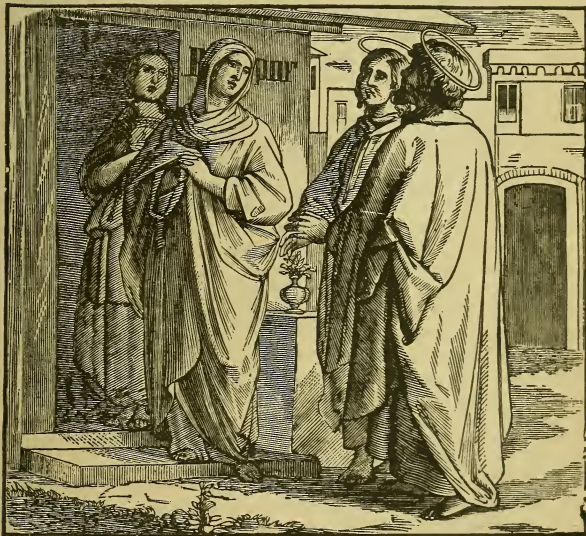
Thy Kingdom come. (II. Petition.)

Questions.—1. In what city were the disciples of Jesus first called "CHRISTIANS"? 2. Who were sent from Antioch to preach the gospel in distant lands? 3. To what island did the missionaries Saul and Barnabas first come? 4. Who was Bar-jesus? 5. What was the name of the deputy of the country? 6. What is related of Bar-jesus? 7. Whither did Paul then sail? 8. What did the Gentiles in Antioch beseech Paul to do? 9. Who contradicted Paul and why? 10. When the Jews put the Word of God from them what did Paul and Barnabas say they would do? 11. What did the Jews then? 12. Where did the Apostles then teach for a long time? 13. Why did they flee from Iconium? 14. What miracle did Paul perform at Lystra? 15. What is related of the people when they saw this? 16. How did the Apostles act then? 17. What did the Apostles say? 18. How was Paul, whom they were about to worship as a god, afterwards treated? 19. What did the Apostles exhort the disciples in various places to do? 20. To what city did they finally return? [**Paul, THE APOSTLE OF THE GENTILES**, made three great missionary tours. Each of these began at ANTIOCH in Syria. Another Antioch was situated in Pisidia in Asia Minor.—Some think that **Saul** assumed the name **Paul** in honor of the Proconsul **Sergius Paulus**, his friend and first convert from among the Gentiles.—**Jupiter** was the fabled supreme god of the Romans, and **Mercurius** his fabulous messenger. The first missionary tour is supposed to have occupied a period of about two years.]

51. SECOND AND THIRD MISSIONARY TOURS OF THE APOSTLE PAUL.

(ACTS 16-21: 15.)

1. Paul Called to Europe.—And Paul chose **SILAS** and afterwards **LUKE**, and went through Syria and Cilicia, confirming the churches. And when they came to Troas, a vision appeared to Paul in the night; there stood a man of Macedonia,

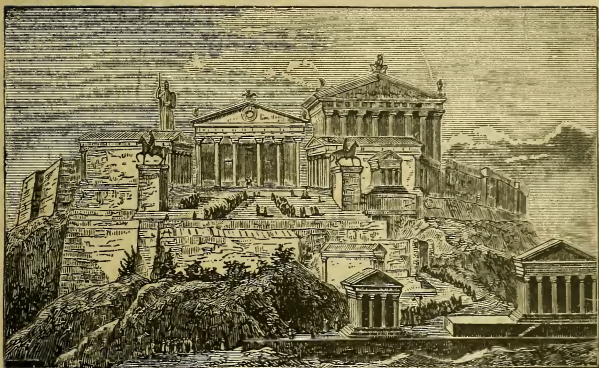


and prayed him, saying, COME OVER INTO MACEDONIA, AND HELP US. And they sailed to Philippi, which is the chief city of that part of MACEDONIA, and preached the gospel there. And a certain woman named Lydia, a seller of purple, heard

them: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And she was baptized, and her household.

2. At Philippi.—But the multitude was stirred up against the Apostles. And the magistrates laid many stripes upon them, and cast them into prison, charging the JAILOR to keep them safely: who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, SIRS, WHAT MUST I DO TO BE SAVED? And they said, **Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.** And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when it was day, the magistrates sent, saying, Let those men go. But Paul said, They have beaten us openly uncondemned, being ROMANS, and have cast us into prison; and now do they thrust us out privily? nay, verily; but let them come themselves and fetch us out. And the magistrates feared, when they heard that they were Romans, and came and besought them, and brought them out, and desired them to depart out of the city.

3. At Athens.—And Paul went to Athens, and his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. And some took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is? Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, as I passed by, and beheld your devo-



THE ACROPOLIS AT ATHENS.

tions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, Him declare I unto you. God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands, but He is not far from every one of us: for in Him we live, and move, and have our being; as certain also of your own poets have said, For we are also His offspring. Forasmuch then as we are the offspring of God, we ought not to think that the God-head is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: because He hath appointed a day, in the which He will JUDGE the world in righteousness by that Man whom He hath ordained, and whom He hath raised from the dead. And when they heard of the resurrection of the dead, some mocked. Certain men, however, clave unto him, and believed. After these things, Paul departed from Athens, and came to **Corinth**, and continued there a year and six months. Thereafter he returned to **ANTIOCH** (in Syria).

4. The Third Journey.—And after Paul had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples, and then came to **Ephesus**. And the name of the Lord Jesus was magnified. And many that believed came, and confessed, and shewed their deeds. Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of God and prevailed. And there arose no small stir. For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen; whom he called together and said, Sirs, ye know that by this craft we have our wealth. Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: so that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised. And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians. And the whole city was filled with confusion, and rushed with one accord into the theatre. And when Paul would have entered in unto the people, the disciples suffered him not. Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together. And all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.

And when the townclerk had appeased the people, he said, Ye men of Ephesus, ye ought to be quiet, and to do nothing rashly. If Demetrius and the craftsmen have a matter against any man, the law is open. We are in danger to be called to account for this day's uproar. And when he had thus spoken, he dismissed the assembly. And Paul called unto him the disciples, and embraced them, and departed into Macedonia. And when he had gone over those parts he came to **Corinth**, and there abode three months.

5. The Return.—And Paul took ship and returned to **ASIA**, to **TROAS**, for he had determined to be at **Jerusalem** the day of

Pentecost. And at **Troas** Paul preached until midnight, ready to depart on the morrow. And there sat in a window a certain young man named **Eutychus**, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing him said, Trouble



not yourselves; for his life is in him. And they brought the young man alive, and were not a little comforted. And from **Miletus** he sent to **EPHESUS**, and called the **ELDERS** of the Church. And they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

Texts.—II. Corinthians 4: 8. We are troubled on every side, yet not distressed; we are perplexed, but not in despair.—Romans 10: 13-15. Who-soever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

Thy kingdom come. (II. Petition.)

Questions.—1. Who accompanied Paul on his second missionary journey? 2. What occurred at Troas? 3. Whose heart did the Lord open at Philippi? 4. How were the Apostles treated by the magistrates at Philippi? 5. In what were the Apostles engaged about midnight, and what occurred? 6. When calling to the jailor what did Paul say? 7. What was the jailor's question? 8. How did Paul reply? 9. In what manner did the jailor treat the Apostles? 10. What message was sent by the magistrates in the morning? 11. What did Paul say to this? 12. How did the magistrates act when they heard that these men were Roman citizens? 13. How did Paul feel when he came to Athens? 14. What did he find there? 15. How did he preach to the Athenians? 16. How long did he remain at Corinth? 17. To what place did Paul come on his third journey? 18. What effect did his preaching have on those who used "curious arts"? 19. Why did Demetrius make a great stir? 20. To what false deity was the temple at Ephesus dedicated? 21. What did the people cry out, and how long? 22. Who at last quieted the people? 23. In what city did Paul next dwell? 24. Where had Paul determined to spend the day of Pentecost? 25. What happened at Troas? 26. What farewell scene occurred at Miletus?

[At Lystra Paul made the acquaintance of a young man named **Timothy**, the son of a Greek father and a Jewish mother. He became a Christian and a minister, and was the beloved companion of Paul in his journeys. Paul wrote two letters (epistles) to him.—**Philippi** was the principal city of Macedonia. **LYDIA** was the first Christian of Europe, and at Philippi the first European congregation was established. To this church Paul addressed his **EPISTLE TO THE PHILIPPIANS**.—**Romans**. Paul and Silas were Roman citizens. Among their rights and privileges as such, were, a fair trial, exemption from scourging, and freedom from arrest, except in extreme cases; and in all cases the right of appeal from the magistrate to the emperor.—**Athens** was the principal seat of art, culture and science in ancient Greece.—**Ephesus** was the capital of Ionia in Asia Minor. It was chiefly celebrated for the temple of Diana, which was one of the seven wonders of the world. The image of Diana of Ephesus, fabled to have fallen down from heaven, was a block of wood tapering to the foot with a female head crowned with turrets, and each hand resting on a staff. The temple of this goddess was the pride and glory of Ephesus. It was 425 feet long, and 220 broad, and had 127 columns of white marble, each 60 feet high. It was 220 years in building. The "silver shrines," made by Demetrius and others, were small models of the

same for domestic use, and for sale to travellers and visitors—a source of great income.—When the men of Ephesus became Christians, they gave up “*wow-ing*” and burned the books, worth 50,000 pieces of silver, which taught them such abomination. (Compare Deuteronomy 18: 10–12.)—Miletus was an ancient seaport thirty miles from Ephesus.]

52. THE APOSTLE PAUL TAKEN TO ROME A PRISONER.

(ACTS 21–28.)

1. Arrested at Jerusalem.—And when they were come to Jerusalem, Paul declared to the brethren what things God had wrought among the Gentiles by his ministry. And when they heard it, they glorified the Lord. But when the Jews saw him in the temple, they stirred up the people, and laid hands on him, crying out, Men of Israel, help: This is the man, that teacheth all men every where against the law, and this place. And they took Paul, and drew him out of the temple: and forthwith the doors were shut. And as they went about to kill him, tidings came unto the chief captain, Lysias, who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul. Then the chief captain commanded him to be bound with two chains; and demanded who he was, and what he had done. And Paul was led into the castle. And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. And they were more than forty which had made this conspiracy. And when the chief captain heard of it, he called unto him two centurions, saying, Make ready 200 soldiers to go to Cæsarea, and 70 horsemen, and 200 spearmen, and bring Paul safe unto Felix the governor. Then the soldiers, as it was commanded them, took Paul, and brought him by night to the governor, Felix.

2. Before Festus.—But after two years FESTUS came into Felix' room: and Felix left Paul bound. Then the high priest and the chief of the Jews laid many and grievous complaints

against Paul, which they could not prove. But Festus, willing to do the Jews a pleasure, said to Paul, Wilt thou go up to Jerusalem, and there be judged of these things before me? Then said Paul, I stand at Cæsar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. For if I be an offender, or have committed anything worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar. Then Festus answered, Hast thou appealed unto Cæsar? unto Cæsar shalt thou go. But when king Agrippa, with his sister Bernice, came to salute Festus, Paul was brought before them and made a powerful address, at the end of which Agrippa said to Paul, ALMOST THOU PERSUADEST ME TO BE A CHRISTIAN.

3. Shipwreck.—And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band. And entering into a ship they sailed under Cyprus to Crete. And Julius courteously treated Paul. And when sailing was now dangerous, Paul admonished them, and said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives. Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul. And they departed thence. But not long after there arose a tempestuous wind. And when the ship was caught, and could not bear up into the wind, we let her drive. And we being exceedingly tossed with a tempest, the next day they lightened the ship; and the third day we cast out with our own hands the tackling of the ship. And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away. But after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul;

thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me. Howbeit we must be cast upon a certain island. And he took bread, and gave thanks to God in presence of them all; and when he had broken it, he began to eat. Then were they all of good cheer, and they also took some meat. And we were in all in the ship 276 souls. And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves. And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. But the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim should cast themselves first into the sea, and get to land: and the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land.

4. In the Island of Malta.—And when they were escaped, then they knew that the island was called Melita (Malta). And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold. And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a VIPER out of the heat, and fastened on his hand. And when the barbarians saw the venomous beast hang on his hand, they said among themselves. No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm. Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god. In the same quarters were possessions of Publius, the chief man of the island; who received us, and lodged us three days courteously. And the father of Publius lay sick: to whom Paul entered in, and prayed, and laid his hands on him, and healed him. So when this was done, others also, which had diseases in the island, came, and were healed: who also honored us with many honors; and when we departed, they laded us with such things as were necessary.

5. In Rome.—And we departed in a ship, and landing Syracuse, we came to Puteoli, where we found brethren. At when the brethren in Rome heard of us, they came to meet us, whom when Paul saw, he thanked God, and took courage. And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him. And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

Texts.—Ephesians 2: 20. Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.—II. Timothy 4: 18. The Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom: to whom be glory for ever and ever. Amen.

He protects me from all danger. (I. Article.)

Questions.—1. To what city did Paul come after his third mission tour? 2. What did he declare to the brethren at Jerusalem? 3. When the Jews saw him in the temple, what was the result? 4. Who rescued Paul from the hands of the Jews? 5. How did the chief captain treat Paul? 6. For what purpose did certain Jews then band together? 7. Who brought Paul to the governor, Felix? 8. What question did Festus address to Paul when the Jews accused him? 9. What was his reply? 10. Who came to salute Festus? 11. What did the king say after Paul's address? 12. Who was commissioned to take Paul to Rome? 13. Relate what occurred on the voyage? 14. How did Paul comfort and encourage the crew and passengers? 15. How many souls were in the ship? 16. What did the soldiers propose to do with the prisoners? 17. Who prevented this, and why? 18. How did all reach the land? 19. What was the name of the island? 20. How were they received by the people? 21. What then happened to Paul? 22. What caused the inhabitants of the island to be kindly disposed toward Paul? 23. Who guarded the Apostle in Rome? 24. How long did Paul reside in his own hired house? 25. In what did he engage during this time?

[The bay where the shipwreck occurred still bears the name **ST. PAUL'S BAY**. After spending three months in Malta, they embarked in another vessel, touched at Syracuse in Sicily, and at last, after gazing on the smoking crater of Vesuvius and the lovely scenery of the Bay of Naples, landed Puteoli. From this seaport to Rome, a distance of 150 miles, the apostle travelled by land. At Appii Forum, 50 miles from Rome, and again at the Three Taverns, deputations of Christians of the city came to meet the great Apostle of the Gentiles. For two years he continued a prisoner, dwelling in his own lodging, but constantly chained to a Roman soldier. Some of these

sold) & appear to have been converted to Christ. Even in the Emperor Nero palace and household converts were made. The Church at Rome increased amazingly, for a year or two later the number of Christians who were slaughtered by Nero was enormous.]

APPENDIX.

Brief Sketch of the Lives of the Apostles.

1. St. Paul.—The Narrative of Acts comes abruptly to a close before telling the result of Paul's trial. How the remaining portion of his life was spent can be gathered only from indirect notices in his letters, and the statement of uninspired writers. The latter state that he was acquitted; that from Rome he went to Asia Minor and thence to Macedonia. He seems then to have gone to Spain (Romans 15: 24, 28), where he is thought to have spent two years. Returning to Ephesus and Crete he found matters in a somewhat critical condition. False teachers were busy perverting the truth and sapping the foundation of Christianity. The First Epistle to Timothy and the Epistle to Titus seem to have been written about this time, instructing these faithful pastors to resist all false doctrine and zealously maintain the truth.—Paul had hoped to spend the winter at Nicopolis, in Macedonia; but he was not allowed to remain there. He was arrested on a new charge, and hurried to Rome to stand a second trial. Since he had been last at Rome, Nero had conducted himself in a very shameful way. More than half the city had been burned by an awful fire, which lasted for six days, and which some ascribe to Nero himself. The blame was laid by him upon the Christians. A frightful persecution was begun against them. "Some were crucified; some disguised in the skins of beasts, and hunted to death with dogs; some were wrapped in robes impregnated with inflammable material, and set on fire at night, that they might serve as torches to illuminate the circus of the Vatican and the gardens of Nero, where this diabolical monster instituted a chariot-race, exhibited the agonies of his victims to the public, and gloated over them." The number who perished was very great. Paul's privileges on his second confinement seem to have been much smaller than on his first. The Second Epistle to Timothy was now written by him, in the full expectation of a speedy death. When brought to trial, no defence could avail against the will of Nero, and he was condemned. Outside the city gate, to the left of the road from Rome to Ostia (the harbor of Rome on the Mediterranean Sea), near the spot now occupied by the Protestant ceme-

tery, his head was struck from his body in May or June, A. D. 68. Devout men carried his headless corpse to the catacombs, or subterranean vaults below Rome, to which in after times the martyrs fled for concealment. There, in some unknown vault, rests the body of the greatest of Apostles.

CHRONOLOGICAL TABLE OF ST. PAUL'S LIFE.

Paul's conversion, Acts 9. In the twenty-first year of Tiberius....	36	Neapolis, Philippi, Thessalonica, Berea, Athens, and Corinth, Acts 15 : 35 to 18 : 1, where he finds Aquila.....	52
He goes to Arabia, and returns to Damascus, Gal. 1 : 17; and in the third year escapes from Damascus, and visits Jerusalem, Acts 9 : 23-26, in the year.....	38	After eighteen months at Corinth, he makes his fourth visit to Jerusalem, by Cenchrea, Ephesus, and Cæsarea, and returns to Antioch, Acts 18 : 11-22, in....	54
From Jerusalem he goes to Tarsus, Acts 9 : 30; and after several years of labor in Cilicia and Syria, Gal. 1 : 21, during which it is supposed most of the sufferings occurred which are mentioned in 2 Cor. 11 : 24-26, he went with Barnabas to Antioch in Syria, Acts 11 : 25, 26, where they labored during the year.....	44	Third missionary tour, through Galatia and Phrygia, arriving at Ephesus, Acts 19 : 1, in.....	54
From Antioch he is sent with Barnabas to Jerusalem, his second visit, to carry relief for the famine, and returns to Antioch, Acts 11 : 30.....	45	And after two years at Ephesus, going through Troas and Macedonia to Corinth, Acts 20 : 1....	57
First great missionary tour, with Barnabas, from Antioch to Cyprus, Antioch in Pisidia, Iconium, Lystra, and Derbe; and returning through the same places and Attalia to Antioch, Acts 13 : 14, about two years, commencing.....	48	Fifth visit to Jerusalem, from Corinth, by Philippi, Troas, Miletus, Tyre, Ptolemais, and Cæsarea, Acts 20 : 3 to 21 : 15.	58
Third visit to Jerusalem, with Barnabas, to consult respecting circumcision, etc., and return to Antioch, Acts 15 : 2-30.....	50	After two years' imprisonment at Jerusalem and Cæsarea, he sails from Sidon, by Myra, Fair Havens, etc., to Malta, where he is shipwrecked; in the spring, he proceeds to Rome, Acts 21 : 17 to 28 : 16.....	61
Second missionary tour, from Antioch, through Cilicia, Derbe, Lystra, Phrygia, Galatia, Troas,		Two years' imprisonment in Rome, and release, Acts 28 : 30	63
		After laboring, as some think, in Spain, Rom. 15 : 24, 28; also in Ephesus; Macedonia, 1 Tim. 1 : 3; Crete, Tit. 1 : 5; Asia Minor, 2 Tim. 1 : 15; and Nicopolis, Tit. 3 : 13, he is again a prisoner at Rome, joyfully awaiting martyrdom, though almost alone, 2 Tim. 2 : 9; 4 : 6-18.....	68

2. James, the Brother of John.—Herod Agrippa, a grandson of Herod the Great, who ordered the slaughter of the babes at Bethlehem, early stretched forth his hands to vex certain of the Church. (Acts 12: 1ff.). And he killed JAMES, the brother of John, with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also, and put him in prison. But the angel of the Lord came and released him from his bonds and imprisonment, so that he escaped from Herod's hands.

3. Peter.—This apostle on leaving Palestine went to Antioch in Syria, and then published the Gospel in Parthia, especially in the district of Mesopotamia. Many Jews were settled there—the descendants of those who had been carried captive in the days of Daniel and Ezekiel; among them the apostle would find abundant scope for his ministry. From the great city of BABYLON he wrote his first Epistle "to the strangers in Pontus, Galatia, Cappadocia, Asia, and Bithynia." An ancient tradition tells that when Peter saw his wife led to martyrdom, he called out to her, mentioning her name, "O remember the Lord!" Peter is said to have suffered martyrdom under Nero, at Rome, about the same time that Paul was beheaded. He was crucified, with his head downwards. Then was fulfilled the Lord's prophecy concerning him: "Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not." (John 21: 18.)

4. James the Less.—He is also called JAMES THE JUST, and "the brother of the Lord," and is represented as having continued to labor in and about Jerusalem. He is the author of "The Epistle of James." On the festival of Easter, when "all the tribes and even the Gentiles were come together," the Jews placed him upon the gable of the temple to deny, in the sight of the assembled people, that the Lord Jesus is the Messiah. But he spake with a loud voice, "Why ask ye me about Jesus the Son of Man? He sits in heaven on the right hand of great power, and will come on the clouds of heaven." Greatly enraged at his words, they interrupted him, and hurled him down from the temple. He was not killed by the fall, so they began to stone him; but he turned round, knelt down, and cried, "I beseech Thee, Lord God Father, forgive them, for they know not what they do." Then one of them, who was a fuller, took his club and brought it down on the head of the Just one, so that he gave up the ghost.

5. Andrew, Simon Peter's brother, had Scythia for his district. He traversed the shores of the Black Sea; and among other places where he preached, Sinope, Sebastopol and Byzantium (*i. e.* Constantinople), are all mentioned by ancient writers. It is said that he was condemned to die on a

cross formed like the letter X, and hence called Saint Andrew's cross. That his death might be lingering, he was fastened to the cross with cords; and he is said to have exhorted the by-standers, till at last death came to his relief.

6. **Philip**.—This apostle is said to have labored in Phrygia, to have had a wife and children, and to have "fallen asleep" in the Phrygian city of Hierapolis.

7. **Bartholomew** means the *son of Tholomai*. He seems to have been the Nathanael whom Philip brought to Jesus, and of whom our Lord said that he was an "Israelite, indeed, in whom there is no guile." He is said to have preached the Gospel in India, and to have been put to death by being flayed alive.

8. **Matthew** wrote the "Gospel" which stands first of the books of the New Testament. He is said to have labored in Judæa and afterwards in Ethiopia and Persia.

9. **Thomas** is represented as preaching in Persia and India; to have been put to death by a lance, and finally buried at Edessa.

10. **Jude**, also called **LEBBÆUS** and **THADDÆUS**, is the author of the Epistle which bears his name. Tradition asserts that he founded the Church at Edessa, and preached in Arabia and Assyria. Of his death nothing is definitely known.

11. **Simon** is reported to have preached in Egypt, Cyrene and Mauretania, and to have been crucified in Judæa under Domitian.

12. **Matthias** was chosen to take the place of **JUDAS ISCARIOT**, of whom all that is historical is related in the Gospel History. Matthias is said, by some writers, to have labored and suffered martyrdom in Ethiopia. One ancient writer says that he died at Sebastopol, and was buried there, near the Temple of the Sun.

13. **John** is the only remaining apostle whom we have yet to notice.

He was the disciple whom Jesus loved, and to whose tender care He commended His mother Mary. He seems to have labored in Palestine, until the death of the mother of our Lord released him from his trust. He then went from Judæa to Asia Minor; was ship-wrecked off Ephesus, and arrived there in time to check the progress of the false doctrines which sprang up after St. Paul's departure. Here he labored, and probably also at Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea. At the time of the Emperor Domitian he was banished to the island of **PATMOS**, where he received the Apocalypse, the Revelation. Patmos is a rocky and desolate island, about 28 miles in circumference. Far up in the side of a commanding height, is the cave or grotto where tradition says that St. John received the Revelation, and which is still called "The grotto of the Apocalypse."



He returned under Nero to Ephesus. There he wrote his Gospel, to supplement the three Gospels already in existence. It is related of him, that in visiting a neighboring congregation, he formed the acquaintance of a young man whose heart was open for the truth of Christianity, and for everything good. John loved him, and commended him to the special care of the bishop, *i. e.*, the pastor of the congregation. Some years later John returned, and asked for the youth. With tears in his eyes, the bishop replied: "He is dead!" "Lead me to his grave," said the Apostle. "Would that I could do so," responded the bishop; "he still lives according to the body, but is dead to God and to all that is good." The young man, misled by evil companions, had gone on from bad to worse, had joined a band of robbers, and become their chief. Deep anguish filled the heart of the Apostle, when he learned this, but his decision was soon formed. He went out into the wilderness and permitted himself to be taken captive by the robbers. "Bring me to your chief," said he. This was done; but no sooner did the latter see the unarmed and aged Apostle, than he fled from him. John followed him crying, "My son, why dost thou flee from thy

father? Fear not, there is still hope for thee, only believe, Christ has sent me to thee." The young man stopped; grief and penitence filled his heart, he wept bitterly, returned to the congregation and his soul was gained for Christ.

On one occasion, when John went to the bath, he learned that the false teacher CERINTHUS was in the building. Hearing this, he hastily left the bath, and refused to be under the same roof with him, lest the house should fall down on them and crush them. (II. John 10.)

When near his end, and no longer able to walk to the church, he was carried thither. Unable to make long discourses, his custom was to say, "Little children, love one another." One day, after he had said these words, he became weak, and was carried home; before the congregation was dismissed, messengers returned, saying, John has fallen asleep. He died at Ephesus, A. D. 100, being, according to Epiphanius, ninety-four years of age.

NAMES OF THE BOOKS IN THE NEW TESTAMENT.

Historical Books.	{	The Gospels.	{	Matthew.
				Mark.
				Luke.
				John.
				Acts.
Prophetical Book.	{			
Doctrinal Books. The Epistles.	{	The Seven General Epistles.	{	Romans.
				I. & II. Corinthians.
				Galatians.
				Ephesians.
				Philippians.
				Colossians.
				I. & II. Thessalonians.
				I. & II. Timothy.
				Titus.
				Philemon.
				Hebrews.
				James.
				I. & II. Peter.
				I. II. & III. John.
				Jude.
				Revelation.

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A TABLE OF TIME AND MONEY.

Days of the Week.	Hours of the Day.	Watches of the Night.
1st day of the week. <i>Sunday.</i>	The day, reckoning from sunrise, and the night from sunset, were each divided into 12 equal parts, called, The 1st, 2nd, 3d, 4th, etc., hours.	THE 1st WATCH, from sunset to the 3d hour of the night.
2nd day. <i>Monday.</i>		THE 2nd, OR MIDDLE WATCH, from the 3d hour to the 6th.
3d day. <i>Tuesday.</i>		THE 3d WATCH, OR COCK-CROWING, from the 6th hour to the ninth.
4th day. <i>Wednesday.</i>		THE 4th, OR MORNING WATCH, from the 9th hour to sunrise.
5th day. <i>Thursday.</i>		
6th day. <i>Friday.</i>		
7th, or SABBATH. <i>Saturday.</i>		

Jewish Money, Reduced to the American Standard.

A gerah.	\$ cts. 0 02,5
10 = A bekah.	0 25,09
20 = 2 = A shekel.	0 50,187
1200 = 120 = 60 A maneh, or mine Hebr., . .	25 09,35
60000 = 6000 = 3000 = 60 = A talent.	1505 62,5
A solidus aureus, or sextula, was worth.	2 64,09
A silius aureus, or gold shekel, was worth. . . .	8 08
A talent of gold was worth.	24309 00

Roman Money, mentioned in the New Testament, reduced to the American Standard.

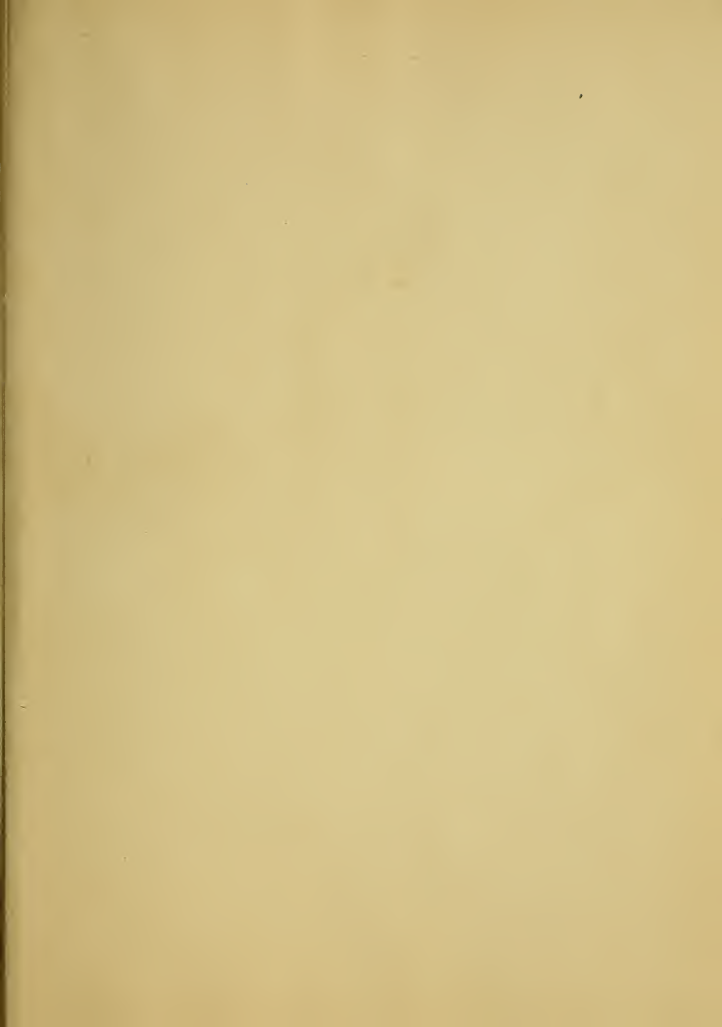
A mile.	\$ cts. 0 06,343
A farthing, about.	0 00,687
A penny, or denarius.	0 13,76
A pound, or mine.	13 76

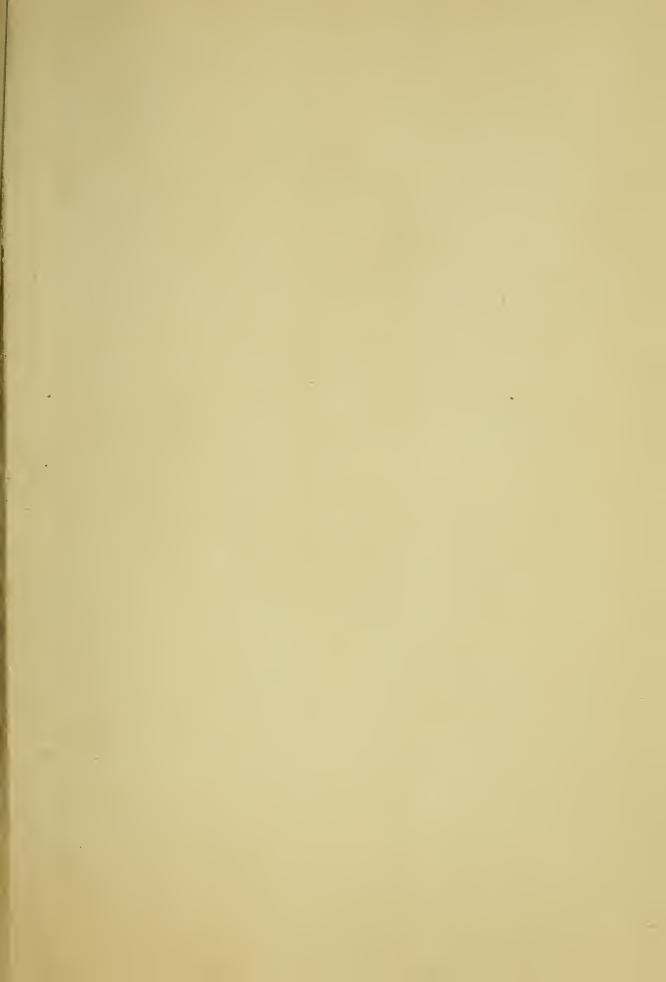










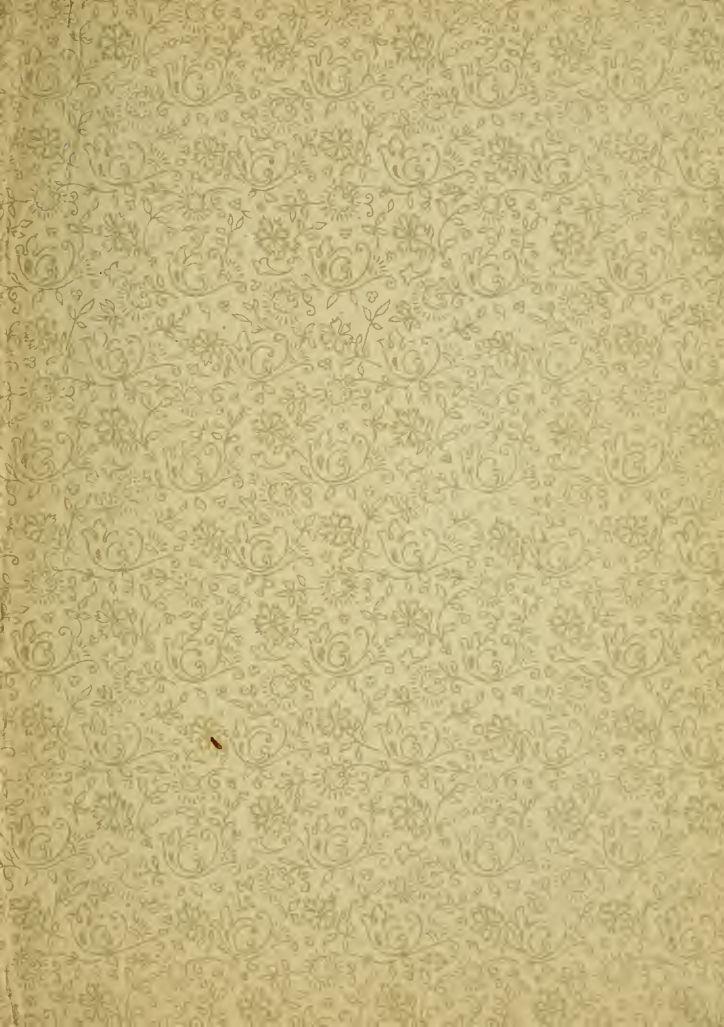




Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: May 2005

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